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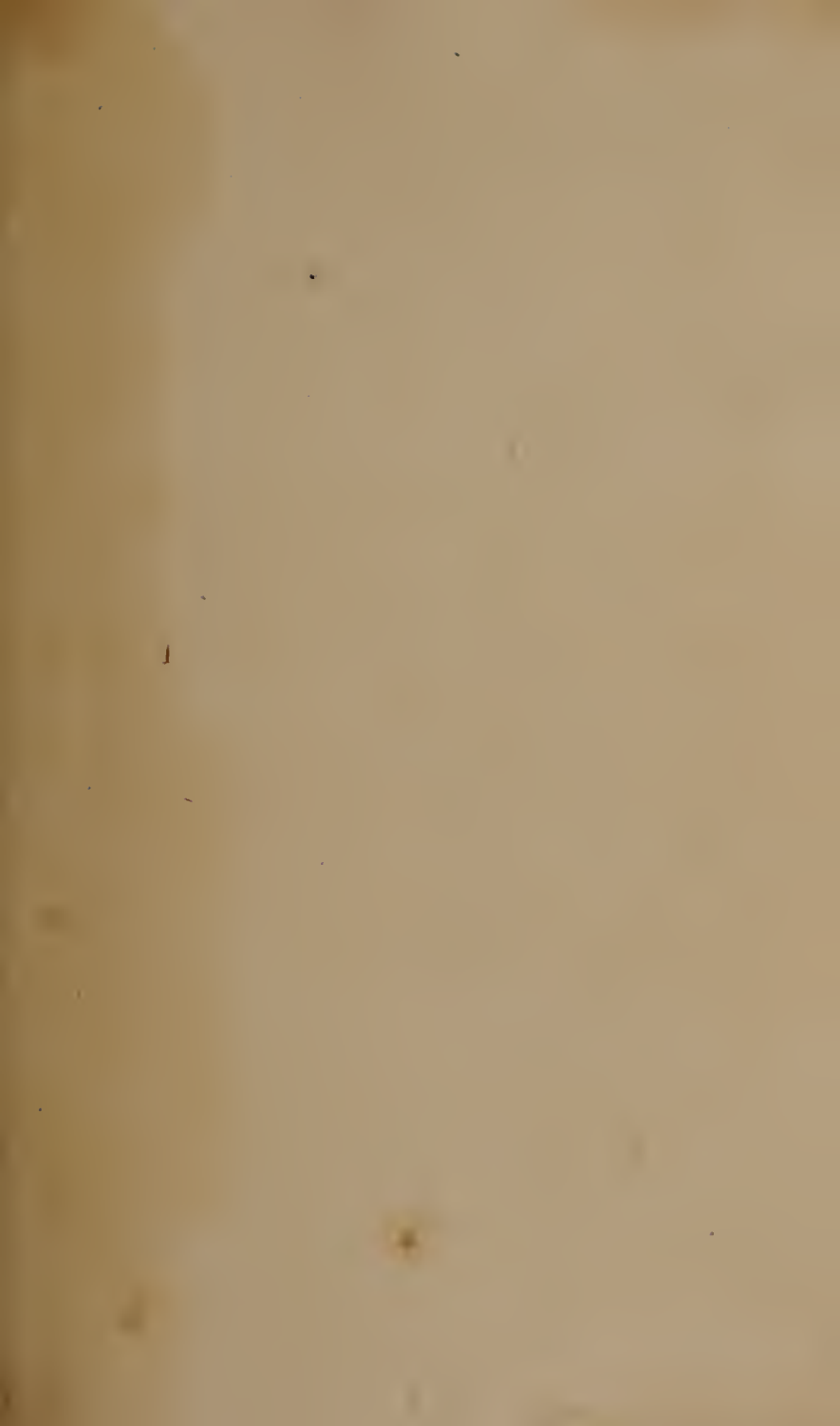
PRINCETON, N. J.

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THE Jewish Expositor,

AND
FRIEND OF ISRAEL.

AUGUST, 1823.

REMARKS ON THE TRANSLATION OF REV. I. 10.

To the Editors of the Jewish Expositor.

Gentlemen,

IF there is any weight in the following conjecture, it may perhaps afford some assistance towards the understanding the Revelation, not only by amending the translation of one verse, but by affording us an intimation as to the subject of the whole book. In the hope that if it is established it may have this effect, and that if without foundation it may be answered, I take the liberty of asking for it a place in your Expositor.

Εγενομην εν πνευμάτι εν τῇ κυριακῇ ἡμέρᾳ is rendered in our version, "I was in the Spirit on the Lord's day," and I believe all commentators agree in understanding the apostle to mean, that on a first day of the week he was in a state which he calls εν πνευμάτι; and that by this phrase he meant to express a peculiar inspiration of the Holy Spirit, and an immediate and unusual subjection to his influences.

The first part of this interpretation which I wish to notice, is the supposition that by ἡμέρᾳ κυριακῇ the

apostle meant the first day of the week. It is obvious that it rests upon the assumption, that the day was known by this title in the time of the apostle, and this assumption I believe to be perfectly gratuitous. It is true this name was given to it in an early period of ecclesiastical history. Suicer (in v. Κυριακῇ) says, "*Dominicus dies* ab antiquissimo tempore hoc nomine insignitus fuit. Nicephorus, lib. VII. cap. xlv. p. 515, tradit Constantinum M. diem illum, quem Judæi primum nunciarunt, et Græci Soli dicârunt, Dominicum appellâsse. Ἦν Ἑβραῖοι παρώλην εἶχον ἡμέραν, Ἑλληνες δ' ἡλίω ανεθενῆς, κυριακην καλῶνομασε." The plain meaning of these words surely is, that Constantine the Great gave this title to the first day of the week, and that it had not been in use before. This, whether right or wrong, must, I think, have been the meaning of the historian, and therefore I feel myself excused from the trouble of quoting the attempts which Suicer makes to avoid that meaning, and to shew that it may only mean that Constantine revived a name that had become obsolete. If the reader is disposed to see his reasoning, it may easily be found; but I will proceed rather to examine the grounds

on which he concludes that Nieephorus *could not* mean what he says, and which led him to seek some other meaning for his words. Immediately after the passage which I have quoted, he adds, “Hoc falsum esse evincunt testimonia Patrum Constantino antiquiorum.” These testimonies he adduces; but as all his authorities and some others are collected by Grotius, in his commentary on the verse in question, I shall transcribe the words of the latter, which comprehend all the references that I have met with in any writer.

“Ita Christiani vocarunt eam diem quæ Judæis dicitur *μία σαββάτων* (*prima sabbatorum*) ob resurrectionem Domini quæ eâ die contingerat. Quâ die conventus Christianos solitos fieri et Pauli Epistolæ nos docent, ut Justinus Apologetico secundo, ubi Græcorum more *diem eum Solis* nominat. Nomen *Κυριακῆς ἡμέρας* (*Dominicæ diei*) habes in Ignatii Epistola ad Trallianos et ad Magnesios et in constitutionibus Clementis aliquoties, item in Irenæi loco quem servavit nobis scriptor responsum ad orthodoxos. *Inter Dominica Solemnia* Tertullianus de Anima. Sic olim festi dies *יום ליהוה* (*Dies Domini*).”

In reference to the first part of this extract, I wish to state my conviction of its truth, and my belief that the first day of the week was sanctified and kept in commemoration of our Lord's resurrection. My enquiry is not whether that day was kept, or how it was observed, but simply by what *name* it was distinguished. And on this point Grotius appeals to the authority of Ignatius, the author of the Clementine Constitutions, Irenæus, and Tertullian, and taking them in the order in which he has happened to quote them, I will make a few remarks on each.

1. Ignatius—and first of his Epistle to the Trallians. I conceive (for the reference is only general) that Grotius refers to the following passage, which forms part of a summary of the Christian faith, as it respects

the life and sufferings of our Lord, *ἐπιφωσκούσης κυριακῆς ἀνέστη ἐκ τῶν νεκρῶν, καὶ τὸ εἰρημένον ὑπ' αὐτοῦ*—and again a few lines farther, *περιέχει οὖν ἡ μὲν παρασκευὴ, τὸ πάθος· τὸ Σαββάτον, τὴν ταφὴν· ἡ κυριακῆς, τὴν ἀναστάσιν.*” I do not know that the word *κυριακή* appears in any other part of this Epistle, and let it be observed, that it is only to be found in the *interpolated* Epistle, and does not exist in the parallel passage of the genuine one. The words there are simply *ὅς καὶ ἀληθῶς ἡγέρθη ἀπο νεκρῶν*, and the words in question form a part of the interpolated Epistle, which is liable to peculiar suspicion. Archbishop Usher's note, is “De tota hac sectione” (the section in which these words occur) “sententiam hanc fert Vedelius. Hæc verba omnia irreptitia sine dubio sunt, &c.” And Dupin (Ecc. Hist. of I. Cent. vol. i. p. 39.), as a specimen of the interpolated Epistles quotes this one: “There are,” he says, “divers things contained in the vulgar edition, that cannot belong to the time of St. Ignatius, and which might give occasion justly to doubt of their authority, before the editions of Usher and Vossius were published. As for example, in that to the Trallians we find the names of Theodotus and Cleobulus; there are certain passages that confute the opinion of Saturninus concerning marriage, and the errors of Praxeas; mention is also made therein of the Nicolaitans, of the lesser orders, &c. things that by no means suit with those primitive ages of the Church.” To this I may add the statement of the learned editor Cotelier, “Citatæ primum interpolationes reperiuntur sæculo sexto per Stephanum Gobarum in Bibliothecâ Photii et Anastasium Antiochenum in Gregorii Papæ Epistolis: eo sæculo, sive antea interjectæ per audaculum Græcum.”

Much the same may be said of the reference to the Epistle to the Magnesians, if, as I presume, Grotius alludes to the same passage as is

quoted by Suicer, in which Christians are exhorted to relinquish the observance of the Jewish Sabbath, *Και μέλα το σαββατισσαι, εορταζειτω πας φιλοχριστος την κυριακην, την αναστασιμον, την βασιλειδα, την υπατον πασῶν τῶν ἡμερῶν.* This extract also is from the interpolated Epistle, and the corresponding passage runs thus: *Μηκετι σαββαλιζόντες, αλλα κατα κυριακην ζωνιν ζωντες εν ἡ και ἡ ζωημων ανετειλεν δι' αὐτη, και τε θανασις αὐτη, ον ἰνες αρνηνται.* Whether we ought in this passage, without any pretence whatever but our own preconceived opinion, to reject *ζωνιν* and insert *ἡμεραν*, as some annotators would wish, I leave the reader to judge. A very slight acquaintance with the history of the early Church will shew us that he who sabbatized, or kept the Jewish Sabbath, was considered as departing from the purity of the *κυριακή ζωη*, though it did not follow that he neglected to observe the first day of the week. The reader may find much about sabbatizing, in Justin Martyr's Dialogue with Trypho, though I believe that he will not find there, or in any part of that father's works, any mention of the *ἡμερα κυριακή*. Justin called it (as Grotius confesses), "*Græcorum more, Diem Solis,*" and his not calling it on any occasion *ἡμερα κυριακή*, may go far towards leading us to believe that it was not known by that name when he lived.

2. The author of the Clementine Constitutions. Whoever he might be, it will hardly be required that I should say much of such an authority. Dupin (ubi. sup. p. 29.) says, "It is not known by whom nor when they were composed; all that can be certainly affirmed, is, that they are cited by St. Epiphanius and the author of the Commentary on St. Matthew, falsely attributed to St. Chrysostom; but the passages which are produced by them not perfectly agreeing with those that are found in the Constitutions which are extant at this day, we may be induced

to conjecture that they have been since corrupted, and so much the rather, because they are infected with the Arian heresy, and several other errors." It may be sufficient for my present purpose to observe, that these Constitutions do not appear to have been heard of till long after the time of Constantine.

3. Irenæus. I conclude that Grotius refers to the 115th question, for I am not aware that Irenæus is mentioned in any other; and whoever refers to it will, I think, see that the author of the Questions does not pretend to quote the language of Irenæus, but only appeals to his authority for the antiquity of a custom which obtained in his own time. The question proposed is, "Why, on the Lord's Day (*εν ταῖς κυριακαῖς ἡμεραις*), and on certain other occasions, Christians stood in prayer, instead of kneeling?" and the answer, after giving some reasons not to our present purpose, proceeds, *Εκ των αποστολικων δε χρονων ἡ τοιαυτη συνηθεια ελαβε την αρχην, καθως φησιν ὁ μακαριος Ειρηναῖος ὁ μαρτυς και επισκοπος Λευδων, εν τῷ, περι τῆ παρχα λογῷ, εν ᾧ μεμνηται και περι της πενήκοτης, εν ἡ ε κλινομεν γονυ, επειδη ισοδυναμεῖ τῇ ἡμερᾳ τῆς κυριακής, καὶα την εηδεισαν περι αὐτης αἰλιαν.* "*A temporibus autem apostolorum, consuetudo talis accepit initium: prout ait beatus Irenæus, martyr et episcopus Lugdunensis, in libro de Paschate, ubi quoque mentionem fecit Pentecostes; in quâ genua non inflectimus, quoniam pari est cum Die Dominico potestate, juxta eam, quæ de illâ est dicta, causam.*" I think it cannot be imagined that the author of the Questions professed to quote the words of Irenæus; and that he should himself call the first day of the week *ἡμερα κυριακή* is not surprising. "However it be," says Dupin of these questions (ubi sup. p. 53.), "this book was written by an author who lived about the fifth or sixth age of the Church." It is sufficient for my purpose that he lived

after the time of Constantine, and this is clear, because (again to use the words of Dupin) "In Quest. 126, he says, that at the time when this book was written, Christianity was no longer under the dominion of Paganism."

I have not the opportunity of referring to Tertullian, but the testimony adduced from him does not bear directly upon the point, and giving it every possible weight, it can have little to do with the subject. That he called something "*Dominica Solemnia*," is no proof that, even in his time, the first day of the week was called κυριακη ἡμερα, and much less that it was commonly known by that name in the days of the apostle John.

I must confess that the examination of these authorities, and my inability to find the title in any writer before the time of Constantine, lead me to believe (what no one pretends that there is any other reason for disbelieving) that Nicephorus told the truth when he said that this name was given by Constantine.

Unless, however, as I have observed, we assume that this title was in use in the time of St. John, we may reasonably doubt whether he would have used it to signify the first day of the week; and if this was not his meaning, it is worth while to enquire what day he did allude to. Schleusner (in v. Κυριακη) says, "Eichornius in Commentario ad h. l. vol. i. p. 39. ex articulo τῇ conjicit cogitandum esse h. l. in specie de die dominico paschali." Whatever weight may attach to the use of the article, I cannot but think from it, and from other circumstances, that by ἡμερα κυριακη the apostle meant nothing less than the ἡμερα τε κυρια, and that it should not have been rendered "the Lord's Day," but the "Day of the Lord."

The reasons which lead me to this conclusion are briefly these. First, I know not how to believe that St. John intended to designate

the first day of the week by a title, which it is not pretended was ever used by any writer before him, and which (as I have endeavoured to show) cannot be found in any writer, until some centuries after him. There may, indeed, be other passages in the early fathers, but I have brought forward all that I have seen referred to.

Secondly, Though I am not fond of such an argument, and only intend it as an answer to similar arguments on the other side, I may just mention that I do not see the apostle's motive for specifying that he received the revelation on the first day of the week; the idea is not pursued or resumed, nor can I observe that any thing in the whole book is grounded upon it. Mr. Scott, in his commentary on the place, says, "This was 'on the Lord's Day,' which *can be meant* of no other than the day on which the Lord Jesus arose from the dead, even 'the first day of the week;' and this *is a conclusive proof*, that it was set apart, and kept holy by the primitive Christians, in commemoration of that great event: for on what other account could it have been thus mentioned?" Even taking the present version, I do not see in it a "conclusive proof" that the first day of the week was set apart, and kept holy, by the primitive Christians. That fact rests upon more conclusive proofs; and yet I agree with Mr. Scott, that unless we look upon it in that light, it is difficult to assign any reason why the day should be specified at all.

Thirdly, I do not wish to speak positively, and I doubt whether I can express myself clearly, but I do not remember instances in which any person is said to have been εν πνευματι, as a mode of existence merely, and not with direct reference to some place, or something heard, seen, or done. In such a case it is generally understood parenthetically — as when our Lord enquires, "How then doth David, in spirit, call him Lord?" and I would

propose that it should be so understood in the present instance, Εγενο-
μην, εν πνεύματι, εν τη κυριακῇ ἡμέρᾳ,
“I was, in the Spirit, in the Day of
the Lord.” The same expression
occurs chap. iv. v. 1, 2, “After this I
looked and behold a door was opened
in heaven: and the first voice which
I heard, was as it were of a trumpet
talking with me, which said, “COME
UP HITHER, and I will shew thee
things which must be hereafter, Καὶ
εὐθὺς ἐγενόμην ἐν πνεύματι.” I con-
ceive that the apostle means to ex-
press that he did obey the command
to go up, though he was able to
state (with more certainty than St.
Paul could, when he wrote of his
ἀποκαλύψις κυρίου, 2 Cor. xii. 1.),
that he was *not* carried up ἐν σωματί,
but ἐν πνεύματι. And this we may
reasonably infer from his immediately
proceeding to describe the scene within
that door which he saw opened, and
through which he was directed to
come up. That he was carried there
in a way similar to that by which he
was afterwards carried into the wil-
derness, chap. xvii. 5. Καὶ ἀπη-
νεύκη με εἰς ἔρημον ἐν πνεύματι.”

Lastly, the context. Whether the
apostle did or did not intend to ex-
press it, must he not have been car-
ried forward, in spirit, into the Day
of the Lord, when in the verses pre-
ceding that under discussion he ex-
claimed, “Behold he cometh with
clouds, and every eye shall see him.”
Is it not the language of one who,
though he was bodily in the Isle of
Patmos, was yet, “in spirit, in the
Day of the Lord,” and (if I may so
speak of what passed in vision only),
an actual spectator of its great and
terrible mysteries?

I have already trespassed too long
on your pages, to admit of my add-
ing any thing farther than an expres-
sion of my desire, to see this con-
jecture either confirmed or refuted;
and I submit it to the candid atten-
tion of your readers, assuring them
that I shall be much obliged by any
one, who will point out any error or

inaccuracy which I may have fallen
into. I am, Gentlemen,

Your's, &c.

M.

REMARKS OF HEBRAICUS ON C. W.'s OBSERVATIONS.

To the Editors of the Jewish Expositor.

Gentlemen,

It is not my intention at present,
to enter into a repeated controversy
on the English Version of Gen. xlix.
10, but merely to make a few re-
marks on the observations of C. W.
which appeared in your last miscel-
lany, relating to the other subject,
of which I have spoken before; and
I therefore hope, that you will, the
readier insert my letter. I beg, how-
ever, to assure C. W. not to consider
my silence upon his criticism of the
abovementioned text, as a tacit ac-
knowledgment that I enter into his
views on the subject, which is cer-
tainly not the case; I shall take
another opportunity to reply thereto;
but the object of my present address
appears to me of that importance,
that I wish it to go forth, and I hope
some ultimate good may result from
it, unaccompanied by any controver-
sial point. For, although I have
frequently been assured by many
Christian friends, publicly and pri-
vately, that a *friendly* controversy
is not unacceptable nor disagreeable
to the Christian world, which I be-
lieve also to be the case with the
enlightened and liberal-minded; yet
I fear, nay am convinced, that there
are many, a great many Christians,
in whose breasts the feelings of ill-
will and hatred arise against the
controversialist, who does not think
nor believe as they do. To those I
would address the words of one of
their apostles, “*He that saith, he is
in the light, and hateth his brother, is
in darkness even until now.*”

I quite agree with C. W. that the
Scriptures, when diligently studied,
with prayer for the divine teaching,
contain all the knowledge which is

essential to the spiritual wants of the most ignorant and depraved of mankind; and to which I beg to add, that the ignorance of spiritual things, which is so natural to all men, demonstrates their necessity, and that the happy influence which they have upon our minds in a season of distress and a time of adversity, proves their inestimable utility. I am also sure, and I doubt not C. W. will agree with me, that in despite of all this, the Bible is of all books the last which a youth would spontaneously take up to make it his study; nay, men in general feel by nature that aversion for all spiritual matters, that they would lay down that book and even spurn it, when it is actually put in their possession and brought under their immediate notice. It is therefore necessary that the mind of man should first be led, by preparatory, elementary, and religious instruction, to that state, so as to be willing to seek, to receive, to study, to appreciate, and to follow the word of God, and to estimate its full value. It is then, a system of education, founded upon these considerations, that I should wish to see established amongst my brethren,—a mode of instruction, by which *real, essential, and moral* religion is imparted to the youthful minds of the descendants of Abraham.

I am well aware of the establishment and existence of a Jewish free-school, where the elementary rudiments of education are taught to nearly seven hundred children of both sexes; but even here, in this infant establishment, I find, according to every information which I have collected, for I have never visited the spot, that the most essential branch of education, *religious instruction*, is entirely neglected and omitted. It is true, that the children are taught, in addition to reading the English, to *read* also the Hebrew, and to translate progressively the Pentateuch; but surely this alone cannot be called a religious education? for, while they toil

through the translation of several detached chapters of the Bible, where the only object of the teacher is, to see that it is correctly translated, without explaining to the pupil the historical and religious purport thereof, without imparting the true notions of God and pure religion contained therein; the whole connected link of events and evidences is thus not known nor understood by the child. Hence proceeds that irreverence and indifference for the word of God, that ignorance of history and religion amongst the Jews, that their degraded and fallen state must excite the pity and commiseration of every philanthropist. There are, indeed, a few amongst us, who sensibly feel this, who know the necessity of moral religion, and who are desirous to endeavour to effect an improvement in the general condition of their brethren; but, alas! what avail the efforts of a few, if unaided by powerful influence? For this purpose, namely, to effect an amelioration in the education and general condition of the rising generation amongst the Jews, I took the liberty to address you in your miscellany of February last, and to represent to your Society, how much more praiseworthy the accomplishment of that object would be, than merely the attempt to Christianize the Jews.

I have now the satisfaction to state to you, and to make it thus publicly known to the better-informed class of my brethren, that during my recent stay in the Metropolis, I have received the pleasing intimation, from a body of benevolently-disposed Christians, who are not in any way connected with your Society, but whose humane feelings are poignantly excited in behalf of my brethren, that they are most willing and ready to meet and co-operate with the more respectable class of Jews, in order to bring about so desirable an object, as that of an improvement in the education and general condition of our nation.

May God grant the speedy accomplishment of this object, that "The remnant shall return, even the remnant of Jacob, unto the mighty God." Your's, &c.

HEBRAICUS.

May 14th, 1823.

ON 1 JOHN V. 8.

To the Editors of the Jewish Expositor.

Gentlemen,

IF the following suggestions appear to you at all calculated to remove the obscurity mentioned by your correspondent M. in the Jewish Expositor of May last, you will oblige me by their insertion. The grand point to which these witnesses are said to testify, is that Jesus is the Son of God. The apostle declares, that of these witnesses, there are three that bear witness on earth, the Spirit, the water, and the blood. By the first of these I understand that testimony which is conveyed by God's Holy Spirit to the mind of the Christian on this important point. When Peter had confessed his unhesitating belief that Jesus was the Son of God, our Lord assured him that this conviction had been imparted, not by flesh and blood, but by the Father who is in heaven; while St. Paul, in 1 Cor. xii. 3. gives us to understand, that no man, speaking by the Spirit of God, calleth Jesus accursed, and that no man can say that Jesus is the Lord, but by the Holy Ghost; who thus fulfils the office which our Lord especially assigned to him, when he promises, "He shall take of mine, and shall shew it unto you."

In attempting to explain what the witness of the water and the blood implies, I hope by taking a view different from that of M. to obviate the difficulty. The apostle remarks, at verse 6th, "This (Christ) is he who came by water and blood;" who commenced his public character by submitting to John's baptism, and concluded the same by the shedding of his own blood upon the cross.

In the 8th verse then, I conceive, the apostle refers to what he had said in the 6th, alluding to the water at our Saviour's baptism, and the blood at his crucifixion. These therefore were the testimonies that Jesus was the Son of God, not so much, indeed, in the mere circumstances themselves, as their accompaniments. At the former a voice from the excellent glory declared, "This is my beloved Son, in whom I am well pleased." And the latter was attended by such singular and awful events, as left no room for the centurion, or for us, to doubt that Jesus truly was the Son of God. I shall be happy if this explanation of the passage be deemed satisfactory.

J. H.

REMARKS ON THE LETTER OF MR. MEYERS TO THE REV. GEORGE HAMILTON.

To the Editors of the Jewish Expositor.

Gentlemen,

WHEN Mr. Meyers intimated to me his intention of publishing some remarks on my letter to Rabbi Herschell, I recommended him to do so through the medium of the Jewish Expositor; though he has done otherwise, I wish to address my remarks on his letter to you, because I am convinced that all who take any interest in the controversy, are among your stated or occasional readers.

Two thirds of Mr. Meyers's letter are occupied with proofs of the truth of the Exodus, and of the divine authority of the Mosaic dispensation; on this portion of it, therefore, I have nothing to offer, except to express my concurrence in what he has advanced. Before he proceeds to discuss the evidences of the resurrection, he makes some observations on the apostle's records of our Lord's miracles, which he thinks tend to "bring them into a questionable light, and weaken their credit materially." With this view he asserts,

that our Lord's miracles were mostly done in the obscure parts of Judea, and "were not entered on any record until long after their performance." The first of these assertions is far from true, for many of Christ's most decisive miracles were wrought either at Jerusalem or in its vicinity; and his favourable reception in Galilee was owing to those miracles which its inhabitants beheld him perform at Jerusalem, John iv. 45. The argument founded on the second assertion is developed in the following passage.

"It appears that these histories were not made public at or near the places of action, as soon as they were written, but were treasured up in the hands of believers only, who were scattered over various parts of the world; it would therefore, have been very difficult to have detected any fraud in these writings on their first promulgation. The people who lived at or near those places where most of Christ's miracles are said to have been performed, most likely never saw or heard of these written evidences, which indeed seems more than probable, when we consider that they appear to have been written with that view, namely, in the Greek tongue, a language to which the Hebrews in general were entire strangers. Even most of the primitive Christians were debarred from viewing those documents, as each Gospel was deposited with the heads or clergy of the sect of Christians, who lived far distant from the place of action (this was the case with all the Gentile churches), by which means a proper scrutiny was effectually eluded, which must render these histories less authentic and creditable."

"I am well aware that we frequently find it recorded that Christ's miracles were wrought in the open day-light, and before a number of spectators; it would therefore have been very easy to have detected fraud if there had been any practised. But those who urge this, do not consider that we have no other authority for

it, than the bare testimony of the historian, so that the circumstance of Christ's performance of miracles before a multitude of spectators, amounts to nothing, for the multitude referred to have left no testimony whatsoever respecting these events; the case is therefore precisely the same as if there had not been any spectators at all. Witnesses without any testimony are so many mutes, and cannot, in fact, be called witnesses. The credit of the whole therefore rests only upon the evidence of the apostles."

In urging the length of time which elapsed before the Gospel records were committed to writing, as an argument against their authority, Mr. M. does not consider that they were rendered unnecessary in Judea, by the personal residence of the apostles, who continued for many years preaching and teaching in that country, thus superceding by a *viva voce* testimony, the necessity of written documents. And the people among whom the miracles were wrought, and to whom the preaching was addressed, did in fact leave a most convincing testimony of their belief in them, for a considerable proportion of them embraced the Gospel at the risk of their lives, and by their testimony contributed to spread the truth through other nations. This spread of the Gospel among the Jews and among the Gentiles, during the lives of the apostles, is proved beyond contradiction by the Heathen writers who have mentioned Christianity. They speak of it even in the reign of Nero, as a numerous sect, spread over the empire, and multiplying daily, in spite of the most violent persecutions; this, though an indirect, is a most decided proof of the general credit given at that time to the fact of the resurrection. A well educated Jew may not be very deeply versed in Christian divinity, but a writer who undertakes to exhibit what he calls the defective evidences of our religion, ought to have known better than to assert that "the Gospel history does

not receive any confirmatory support by the ancient historical records." Lardner's Collection of Testimonies, and Horne's Introduction to the Critical Study of the Scriptures, are books easily accessible, and would have taught him to think otherwise. Is Mr. Meyers unacquainted with the passage in Josephus which asserts the popular belief in the resurrection of Jesus, which prevailed when he wrote.*

When our author describes what he terms the defective publication of the Gospel histories, he seems to have in view the habits of modern rather than those of ancient society, when the bulk of the people could not have access to written documents, multiplied with difficulty and expence, and where they were led to seek instruction from the lips rather than the pen of their teacher. Had the art of printing been then known, and had the Jews been a reading people, his argument might have some weight. But is it a fact, that these histories were but imperfectly known? on the contrary, they seem to have received every degree of publicity of which, under existing circumstances, they were capable; at a very early period copies were multiplied through the zeal of the Church, and they were read publicly in the Christian assemblies.

Lardner, Michaelis, and others, with whose writings Mr. M. appears unacquainted, have proved how prevalent the Greek language was at that time, even among the Jews, and thus fully obviated his objections to the use of it in recording the history of our Lord's life.

"The number of persons to whom Jesus appeared after his resurrection, cannot well be computed to more than twenty or twenty-five, all of whom were his nearest relations and adherents." This assertion shews how

imperfectly our author is acquainted with the New Testament, for "He was seen of five hundred brethren at once, of whom the greater part remain unto this present," 1 Cor. xv. 6. In my letter to Rabbi Herschell I anticipated, and attempted to answer, the objection drawn from our Lord's seclusion after his resurrection: Mr. M. urges the objection, without the most distant allusion to the reply. He has also avoided saying any thing in favour of the Tract called *Toldoth Jesu*, whence I infer that he does not believe it.

I find in this letter no objections to the truth of Christianity, except such as would be suggested by a very superficial view of the subject; and the writer does not appear to have ever read any of the numerous works in our language, in which his and more formidable objections are obviated; if he will now read them, he may see reason to change his opinion of the resurrection, and regard it as something more than a dubious fact. But as far as my letter is concerned, I think myself justified in asserting, that he has left the peculiar features of its argument untouched, and that the Christian world has received no answer to the questions addressed to their Jewish brethren, "Why do ye believe the Old Testament, and why do ye reject the New?" I am, &c.

GEORGE HAMILTON.

Killermogh, April 1823.

ON THE APPLICATION OF ISA. XVIII.

To the Editors of the *Jewish Expositor*.

Gentlemen,

WE cannot be surprised that English expositors of the *eighteenth chapter of Isaiah* should betray a wish that England might be made to appear, if possible, to be the messenger nation, there so honourably commissioned.

Her people, it should seem, are the first to address themselves to Israel as God's ambassadors respect-

R R

* I am aware that this passage has been rejected by some critics as an interpolation, but Mr. Horne has in my view placed its authenticity beyond all doubt.

ing their return to his favour; and, most probably, to bring them home to their own land.

A consideration of the *crisis* at which the ultimate restoration will probably be brought about, as connected with other events of an awful character, foretold in prophecy (see Ezek. xxxviii. Dan. ix.), tends much to render the service highly interesting; independently of its intrinsic importance. The peculiar circumstances under which the favoured people will be thus employed, at a time when other powers will be conspiring against the Lord to their shame and their destruction, make it a most safe service, as well as honourable. The very *character* of the people, as "suppliants," or true worshippers of God and of his Christ (see Zeph. iii. 10.), is earnestly to be desired.

Many too are the circumstances, which tend to excite the hope that possibly we may be the people thus foremost in the commission; though some things are forbidding. What nation, it may be asked, extends so far her "wings" of power and protection? Where are "ships" and commercial greatness and wealth to be found equal to those of England? Who, of all people, are so likely to be prepared with a heart to enter into and accomplish the glorious service? Beside which, it is the very service which may seem to be assigned her in other prophecies. Ps. lxxii. 10, Is. lx. 9.

But after all, *ONE* strong feature of the prophecy certainly appears full against us. The land, it seems, lies far from hence, "*beyond the rivers of Cush*." To contend, with Bishop Horsley, that this expression refers to the *Nile*, rather than to the *Tigris* and *Euphrates*; and that it is fulfilled with respect to England, because we lie beyond the mouths of the Nile with reference to the Holy Land; appears very unsatisfactory, almost to inadmissibility. Nor can any one conceive that מעבר לנהרי כוש, will ever mean any

thing so correctly, as "beyond the rivers of Cush," with respect to the two rivers of the east before mentioned. India, then, or even China, might seem to have a better hope than England; time (*συν Θεω*) providing them with the characteristics which they want: and nothing is impossible with God. Corrective recollections of this kind ought to be retained in our minds, even supposing it possible, the difficulty may be removed; for God might still set us aside, and raise up another people yet more appropriate.

But there does, most certainly, appear to be a simple and obvious construction of the passage, which removes the difficulty, and permits the application we may be supposed to wish for. The only change necessary to be made, from the best of former translations, is in the antecedent to אשר, in the first verse. We shall hence be led to observe, that though the *land itself* be not "beyond the rivers of Cush," it will be quite satisfactory, as to our application of the prophecy, if her "wings" shall reach as far. And that the wings of Great Britain do most effectually extend to India, and overshadow that territory, requires no proof or explanation. There is nothing like it in all the world beside. And it is a territory where Great Britain most remarkably governs, and acts, both in political, commercial, and religious concerns, by צירים, as the prophet speaks.

אוֹי אֶרֶץ צֹלַל כְּנָפִים
אֲשֶׁר מֵעֵבֶר לְנְהַרֵי כּוּשׁ
הִשְׁלַח בִּים צִירִים
וּבְכָלִי גִמָּא עַל פְּנֵי מַיִם:
לְכוּ מִלֵּאכִים קִלִּים...

Ho! Land, extending far (thy) wings,
Which are (or reach) beyond the rivers
of Cush;

The (laud) sending agents by sea,
Even in ships of papyrus on the face of
the waters;

Go, swift messengers, &c.

The author of "the Second Advent," vol. i. p. 201, has the following remark respecting the people to be employed. "In case we prefer this interpretation," (meaning Cush in the east rather than in Africa) "the situation of this protecting country, at least in some sort the scene of its power and operations, must be looked for in the remoter regions of the East; and the ten tribes, if they are the part of Israel intended, are certainly to be looked for in this direction." This shows his idea of the English power in Asia affording, in some sort, an accomplishment of the prophecy; though still he retains the old application of the relative, which application, in its most obvious meaning, makes the "land" itself to lie beyond the rivers. Hence the author seems to allow the somewhat forced expedient of almost identifying the

land of India with that of England. But however this may be, I conclude my remarks with expressing my earnest hope and prayer, that we may indeed be the swift messengers of God to Israel with glad tidings of salvation; and may bring and present many of them (ver. 7.) an offering to the Lord in their own land. And if the name and character of the Tarsish of the world have, indeed, passed to us in these latter days; if even our merchants are princes, and our *wings* of power and protection are extended far and wide; may our wealth be truly consecrated to the glory of our God and Saviour (Isa. xxiii.), and may we be the chief to bring his sons from far, and his daughters from the ends of the earth. Isa. lx. 9.

Your's, very faithfully,

P. G.

June 18, 1823.

PROCEEDINGS OF THE LONDON SOCIETY.

JOURNEY OF THE REV. LEWIS WAY AND THE REV. W. B. LEWIS;

WITH AN ACCOUNT OF THE FORMATION OF A SOCIETY AT MALTA.

Journal of Mr. Lewis.

Leghorn, Mar. 20, 1823. We landed about twelve. Some repairs are necessary for the vessel, and Mr. Way has determined to go from hence to Naples by land, and there to meet the Hebe. We have been at the Synagogue and have visited some of the Jews to whom Mr. Way had letters of introduction. The Synagogue is fine and very large, with two sets of galleries for the women. A large pulpit stands nearly in the centre, from which discourses are frequently given, and alternately in Italian and Spanish. We are informed that the Jews amount to no more than five or six thousand, although from report, and according to accounts given in books, one is led to think that the number amounted to 20,000 and upwards. A principal

Jew we called on seemed to be quite ignorant and unsatisfactory in every respect, as to things relative to the state of the Jews and to Jewish subjects. But another who came to the hotel to-night, accepted books and Tracts, as well as the Hebrew New Testament, with a good deal of pleasure. He appeared to be a man willing to receive information, though he expressed nothing very sanguine as to any hopes of a restoration to the promised land and of the coming of the Messiah. He says there are a good number of well-instructed Jews in Leghorn, and, if possible, he promises to introduce us to one tomorrow morning.

Mar. 21, 1823. Mr. T. the Jew who was here last night, conducted his friend to us this evening, another Israelite, who it appears has been in England, and is in some degree acquainted with the proceedings of the Society, as well as with other matters. He is an intelligent young man, but (as he took care *several* times to mention) is no *theologian*; and

what is still worse, he appears to think and to trouble himself *very little about spiritual matters*. Making an allusion to the objects which we have in view, he says we shall not be able to do any thing amongst the Jews of Leghorn or in Italy, because, generally speaking, the Jews are *well* in outward circumstances, enjoying many privileges at present, are exposed to no persecution, &c. and so wish to remain undisturbed, without looking to any change in their situation or feelings. What is this but a picture of the natural carnally-minded man? He enjoys the good things of life, and therefore cares not for things eternal. "*Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear and shall not understand; for the heart of this people is waxed gross, &c.*" May God the Holy Ghost soon take out of the heart of *this* people the love of the world, that they may begin to seek *Him* who came to *seek and to save that which was lost*.

Florence, Mar. 22, 1823. We left Leghorn in the morning and arrived here this evening. Except the leaving and giving away some books, and making enquiries, we found little could be done at Leghorn among the Jews, in a flying visit, and this we were obliged to be content with, having the East as the grand object at present in view; but we hope that at a future period, some attempt may be made towards the ploughing up this unpromising field; and may God prepare the way and the season!

Incisa, Mar. 24, 1823. We are come this afternoon three posts on the way to Rome. Before we set out from Florence we paid an early visit to one of the Synagogues, which is very neat and most comfortable; and afterwards we ascended the stairs of a miserably dirty and uncomfortable building, to see the Chief Rabbi, who *lives* at the top of the house. We found that he was too ill to see strangers, but we saw his family, and had some conversation with his son, a good natured looking man. Ac-

cording to his opinion the Messiah is to be expected, but the time of his coming is unknown. We left books, &c. for the father and for other Jews, which they promised to distribute, and for which the son and family seemed very thankful. As we were informed, there are upwards of a thousand Jews living in Florence, and for the most part in business.

Terni, Mar. 26, 1823. We have much cause to acknowledge with gratitude, God's goodness in bringing us safe to the end of this day's journey. We were *manifestly* exposed to much danger, in being at the same time witnesses to a most painful scene. Two men belonging to a regiment of cavalry were racing at full speed down a mountainous road. Unable to manage or to stop their horses, as they dashed close to the carriage we were in, they were both violently thrown, and misery was the consequence. One of them was not expected to live many hours, and the other appeared to be severely hurt. When this unhappy event took place, we were preparing to start from a post-house, awkwardly situated in a narrow street or passage at the foot of the road. "*It is a good thing to give thanks unto the Lord, and to shew forth his loving kindness in the morning and faithfulness every night.*"

Rome, Mar. 27, 1823. Arriving in the midst of the *Holy Week*, we have found it a difficult matter to get lodgings. All the hotels are full, and we have had a good deal of trouble and delay in searching from one street to another for private apartments.

March 28, 1823. The Pope, on account of illness or infirmities, was unable to attend the ceremonies of the week, but I understand he is to make an effort to give the *Benediction* on Sunday, from his own Palace, Monte Cavallo.

March 29, 1823. We were present this morning at the public baptism of a Jew and a Turk, which was held (as usual on this day) in the Baptistry of St. Giovanni di Laterano. One or more Jews are similarly baptized every year; and some

say that the ceremony *must take place*, whether real converts to Christianity are to be found or not. I have not learned what led to the conversion of the Jew in the present instance. He seemed to be one of very low degree, but I trust he is sincere, and that the profession thus made in the sight of man, may lead this descendant of Judah, inwardly and in truth, to *Him* who is indeed the Messiah, "*who bare the sin of many, and made intercession for the transgressors.*" During dinner-time we were surprised by the sudden entrance of a priest, having a brush and *holy water* in his hand, and with an attendant. Without leave or much ceremony, he made the sign of the cross over the table with the brush, "*In nomine Patris, et Filii, et Spiritus Sancti,*" and then quickly made his exit. This is what is called blessing the room, and the same thing, I am told, is done in every house in Rome on this day.

March 30, 1823. After evening service we set out for the Synagogue, and found in the Jew Quarter, three different places under the same roof, where the poor Jews assemble, of whom we are told there are upwards of 2,000, who are now strictly obliged to live within the Gaeta. The Chief Rabbi comes from the Levant: we were not able to see him. There are amongst the Jews (as we understand) but few rich ones, and fewer still (as far as we can learn) who are well instructed. A great crowd followed us into the Synagogues who appeared to be in a very poor condition; some begged for money, and all seemed anxious to shew civility and kindness. Up stairs and outside one of the Synagogues, we came in contact with a number of old men who were reading together the Psalms of David in Hebrew. We had not much opportunity to speak on religious subjects. To do so here in Rome it will be necessary to use much prudence, and to proceed in a quiet way.

March 31, 1823. Visited St. Peter's and the Vatican. Here seems to be concentrated the actual glory of

Papal Rome; but was it ever imagined by St. Peter, or the other apostles, that the religion of Christ would stand in need, in after ages, of luxurious temples—of statues and pictures, to preserve pure and spiritual the doctrines they published and maintained in the midst of sufferings and death? Were these primitive and blessed missionaries of Christianity now on earth, would they not boldly proclaim against that pomp, and those outward objects of attraction, which tend so much to draw away the mind from spiritual and self-denying devotion. "*Jesus said unto the woman, Believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.*"

April 1, 1823. Mr. Way was introduced to-day to Cardinal Gonsalvi, who has promised letters of introduction for the convents on Mount Lebanon. The Cardinal has been in a very bad state of health. We have heard that 300 Jews are *compelled to attend every Saturday the preaching of a priest or monk in St. Angelo Impescari*. This is an old law lately revived, as well as are others against this suffering people.

April 2, 1823. We spent a long time at the Dominican Convent, in company with the Superior and the Friar B. recommended by Mr. Plenderleath as an interesting man, frank and liberal, which indeed we found him to be. He has a very fine library, which he seemed to take much pleasure in shewing us, as well as all his apartments. In course of conversation the subject of the Second Advent and reign of our Lord was introduced. The Superior endeavoured to maintain that Jesus Christ is now reigning—that Satan is already in chains—and that man's own will alone causes the existence of so much evil in the world. B. seemed more disposed to understand this grand subject in another light. The dis-

cussion was carried on for some time in the best spirit imaginable, and with the Bible before us. Hearing we were on our way to Syria, the Superior good-naturedly offered a letter for one of the convents on Lebanon, and immediately sat down to write it. They both expressed a wish that they could accompany us.

April 4, 1823. Mr. Way was brought before the Pope by Baron Reden, the Hanoverian Ambassador, and was happy enough in being able to present to his *Holiness*, the "*Memoires sur l'Etat des Israelites*," which was graciously received, and the Baron took occasion to discourse for several minutes with respect to Mr. Way's exertions. In the afternoon set off for the convent on Mount Aventine, and met a priest who is head over a neighbouring parish. He appeared very desirous to combat the subject of the Millennium; and he said, as different people interpret differently the Scriptures, it is evident that all are not in the right, and that all are not guided by the Spirit, for the Spirit is infallible, and therefore that the Church ought always to be appealed to. This led to a long conversation on other subjects of religion. Though a civil man, there was something very unpleasant in his manner, and in every respect unlike his friend B. He recommended a book which is to appear in a short time, and to be sold at the shop of the Propaganda, for the purpose of convincing Jews of the truth of Christianity, entitled "*L'operetta del Pàdre Domenicano Aminta, nella quale convince Colla Sagra Scrittura gli Giudei*." (Vale bajocchi 40.)

April 5, 1823. We set out early this morning for the Synagogues. We hear there are five of them, three for the Italian Jews, and two for the Spanish—none of them large. We saw the Grand Rabbi, who appears to be a mild, quiet kind of man, but cautious as to giving satisfactory answers to the questions we put to him. He accepted a copy of the Prophecies with the New Testament,

&c. We marked for him to read with attention the third chapter of John, which he promised to do. According to his account, there are upwards of 3000 Jews at Rome. We had also conversation with some other respectable Jews, and were able to distribute books, &c.

At four o'clock we set out for the Church of St. Angelo Impescari, in hopes of hearing the Dominican hold forth who lectures the 300 Jews at this hour on Saturdays. But to-day, and for the last two weeks, the lecture has not been given, as we understand, being, I suppose, holiday-time with the priests, &c. We visited the Propaganda. There are at present no more than about forty students belonging to the establishment: and though recovering from the effects of revolutionary mal-treatment, its means are still in a very reduced state. We here met with two brothers of the Patriarch of Antioch and Syria. One is an ecclesiastic attached to the college, and the other is a traveller, on his way at present to Paris and London.

Sunday, April 6, 1823. Mr. Way preached in the morning for the benefit of the distressed Vaudois, from Gal. vi. 9, 10, the same text from which he preached at Nice, for the same long persecuted and much to be pitied people. The collection at Nice amounted to about 2500 francs in the Church, and was augmented afterwards to near 3000. A request was then made that the Sermon might be printed, and when opportunity occurred that Mr. Way would preach again for this *household of faith*. The collection this morning amounted to about £30. of our money.

We were visited in the afternoon by the brothers of the Patriarch, whom we have now much reason for thinking we met with *providentially* yesterday at the Propaganda. We mentioned the wish of being able to find a person to act as dragoman in the east. Neither of the brothers felt disposed or thought it in their power to accept the offer, but, said

that men might be found at Alexandria, &c. prepared and willing to accompany us. However, the brother, who was on his way to London, now seems disposed to give up this long journey, and to join our party. He has opened his mind to us—declared the object he had in view in going to England—and indeed the tale he has told us is that of woe—enough to rend the heart of an affectionate father, a character which he seems fully to possess. Two of his sons are in captivity since August last; the one sixteen the other thirteen years of age. They were on board a vessel laden with various sorts of goods, in value 25,000 scudi (Spanish dollars), which the father (whose dwelling-place is at Grand Cairo) had consigned to his brother, a merchant residing at Aleppo. The ship was taken by the Greeks, and the boys were landed near a town called Gaia. They were brought before a barbarian Pacha, who is in rebellion against the Grand Seignior. Discovering who the boys were, the Pacha commanded his banker to write to the banker of the Viceroy of Egypt, in order to have it stated that the sum he demanded for the liberation of the boys was 22,000 scudi. The unhappy father, with the loss already of the cargo, was yet prepared to pay without delay, 12,000 dollars, but begged the space of a year to pay the whole of this enormous demand. In search then of 10,000 scudi, he came to Europe a few months ago. Through two individuals he has succeeded in getting 5,000 in Rome. For the remainder his intention was to set off hence for Paris, and afterwards for England. He shewed a letter on the subject signed by Cardinal Gonsalvi, and directed to Paris. But considering the length of the journey and the uncertainty of success, he is now willing to give up this plan, and to accompany us as interpreter, &c. &c. for a few months. It is promised him that the matter will be considered, and that we shall see him again to-morrow morning. We pray

the Almighty God to direct the decision with respect to this person, so unhappily situated, but so singularly and unexpectedly brought before us. As far as we can judge, there is no reason to doubt the statement he has made. Jews came to our lodgings this evening, with whom we have had a good deal of conversation. One of them we met yesterday at the Synagogue; we endeavoured then to talk to him with a few others, when the doors were closed, but he seemed very much averse to religious subjects. He now, of his own accord, comes by night, brings a stranger with him, and listens with profound attention to every thing said to him. Whilst speaking to him on the divinity of the promised Messiah, his attention seemed particularly arrested by Zech. xiv. 4, "*And his feet shall stand in that day, &c.*" even the feet of the Lord.

April 7, 1823. The matter is arranged with Vittorio Giarve (the much to be pitied brother of the Syrian Patriarch), who it appears by a patent and papers, was created a few years ago a Marquis of the Roman States by the present Pope. He comes with us (D. V.) as dragoman, &c. and Mr. Way promises to do what he can for the liberation of his sons. Jews with us again this evening, and one of them the same person as last night.

April 8, 1823. Two Jews waited a long time our coming home this evening, with whom we had, I trust, some profitable conversation.

We have determined to set off hence on Thursday morning for Naples. A letter was received yesterday from Captain Pearson, mentioning the arrival of the Hebe there. He embarked with us from Nice, and took care of the vessel from Leghorn. Looking to the peace of Jerusalem, which he prefers to the din of war, he still hopes to accompany the mission whithersoever God is pleased in his good providence to guide us.

April 9, 1823. Visited the English

or rather Protestant Burial Ground. The old spot immediately near the tomb of Caius Cestus, is not to be made use of any more; but at a very little distance a new piece of ground is marked out, and is surrounded by a stone wall. The Roman tomb would have been in a great degree concealed from view, had the Protestants been permitted to build the wall round the old burial place.

Naples, April 13, 1823. We left Rome Thursday morning—arrived in the evening at Velletri, after an unpleasant journey over a bad road, with very bad horses. Friday travelled more than twice the distance, as far as the town of Fondi. But here there was nothing in the shape of an inn, and no beds were to be found any where. Leaving a servant to guard the carriage, which stood in the open street, we were obliged to take shelter for the night in the room of a house half in ruins, to which we ascended by a flight of old steps roofed with the starry canopy of heaven, and almost on the bare floor four of us in party slept a few restless hours, well visited and annoyed by tribes of biting animals. Happy to fly from this retreat as early in the morning as possible, we continued the journey the whole of yesterday, and being obliged to witness all day long many of the sad effects which result in the appearance and manners of a degenerate, uneducated set of people; rescued out of their hands, and we arrived at last in safety about midnight within the precincts of this noisy Metropolis. God be praised for preserving us through the midst of many perils and dangers, and to which all travellers are exposed in this land of superstition and irreligion. *Darkness is indeed covering the land; yea, gross darkness the people.*

At one of the towns we passed through, we were informed that they were going to shoot two men condemned as *brigands*, though employed as yeomen or policemen for chasing the banditti. What a pity

that priests and popes will not permit the people to be *scripturally* educated! Near 1800 years have elapsed since St. Paul traversed this country, but the professed followers of St. Paul and St. Peter will not yet admit the light of Divine truth to enter into the land. Alas! if ignorance of God and of Christ is allowed to prevail for ever, the effects resulting from such ignorance must continue the same, without a termination, until "*the Lord Jesus Christ be revealed from heaven, with his mighty angels in flaming fire, to take vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.*" Happy the land, and happy that people alone, who know the *joyful sound!* The dragon-man who accompanied us seems to be very sensible to the errors and follies by which multitudes hope for salvation hereafter, and, as far as we can judge of his opinions, he does not appear to be carried away into the other *extreme*, which one finds to be too often the case, in these days of infidelity and blasphemy, amongst men whose minds are open enough to let them see and ridicule the errors and unmeaning practices of *some* false churches, whilst Satan, taking the advantage, enters in like a flood and erects a standard of philosophy or of reason, falsely so called, which opposes every thing in the shape of religion.

Naples, April 14, 1823. We hope to make as little delay here as possible, but to sail for Malta in a few days. Letters of introduction are found before us from Sir Sidney Smith, addressed to the Prince of Prussi, to Pachas, &c.

April 15, 1823. A gentleman met this evening through means of the English Ambassador, wishes to accompany Mr. Way, as physician, to the East. He is highly recommended, and has been studying for five or six years past, in Paris, the Eastern languages.

April 16, 1823. Commenced with V. Giarve to read in Arabic the New Testament; and what a valuable book

is the book of God for the study of languages. Ignorance of God, and departing from him to pay a proud adoration to the false gods of heaven, caused the sad confusion of tongues at Babel; perhaps the study of the Bible, by making men to know God aright and Jesus Christ whom he hath given for the restoration of all things, will be the means of producing once again harmony of language, as well as of heart, universally amongst mankind.

April 17, 1823. We spent the greater part of this day in visiting the ruins of Pompeii and Herculaneum. These interesting places afford a good deal of attraction for the serious contemplation of the Christian, as well as to gratify the curiosity of the antiquarian. Vanity, all is vanity! and the folly of men here strikes the eye in every direction; whether gazing on the remains of cities buried under the ashes of Vesuvius during ages that are past—or by seeing the towns and innumerable houses built over them, in very defiance of the burning mountain which overshadows them. But God gives the word, and they are again buried in a moment, and the glory of man, with all his vain works, are made to perish for ever!

A new crater has made its appearance on the mountain, and we are told that it is expected an eruption will take place in the course of two months.

April 19, 1823. Mr. Way has been very busy in making arrangements respecting the doctor: the matter is now settled, and, please God, this gentleman, who comes from Scotland, is to join the happy party commissioned to carry tidings of salvation unto Israel.

Sunday, April 20, 1823. Mr. Way preached at the Ambassador's Chapel, from Acts xxvi. 28. Before he concluded he took occasion to introduce the Jew subject, and to mention the mission in which we are engaged. The congregation very good, and seemingly attentive.

April 21, 1823. We hope to sail

in the morning. We have not met with any Jews at Naples, and as far as we can learn there are but very few here. We expected to find a case of Hebrew books, &c. before us, but the vessel having the case on board only arrived within these two or three days, after a voyage of sixty days and upwards, and we find that we shall not be able to get the books out before we leave, as the ship is obliged to perform quarantine twelve or fifteen days, and afterwards to discharge a large cargo, before the case can be laid hold of.

Hebe, April 23, 1823. The wind was so high yesterday and unfavourable, that we were afraid we should be detained some days longer; but becoming mild towards evening, it was determined for all to be on board, in hopes of being able to sail in the morning. Hopes are realized—the sails are unfurled—we are under way. We go bound to Malta, in expectation of finding letters, &c. &c. May God grant a prosperous voyage! Preparing to quit Naples on Monday, we were surprised by a visit from our friend the Persian Agha, whom we met at Nice a few days previous to the voyage to Leghorn. He went by land to Leghorn, but coming here from thence, he has been fifteen days on water by a felucca, and only arrived last night. Mr. Way gave him the offer again of joining our party. He said he was afraid of venturing a long voyage again at sea. He has escaped two shipwrecks, and he fears the third would prove fatal. He is also afraid of *falling into the hands of the Turks*, who are at present at war with his country; but he hopes somehow or other to meet us in Syria or Egypt, in the space of two or three months. As at Nice, we had a great deal more of interesting conversation with this *half believer* in Christ, though religiously attached to the Koran. He is a man of peace, and apparently a man of prayer. He seems to wish much for a universal peace, and that the differences of religion were done away with in all the world. He is

devotedly looking forward to the day when this is to be effected, and thinks the time not far distant when peace and harmony, &c. will reign every where. He has an idea that Mahomet and Jesus Christ are to appear together, and to reign in union over the world. At Nice he accepted a Bible (in French) with many thanks, which he was never in possession of before, though he possesses a knowledge with regard to many of its declarations, derived from other quarters, and differently moulded. With this he possesses much of the spirit of the true Christian; he is humble, mild, teachable, and of a very reflecting turn of mind. He proposes great things, which some day we may have to write about. In the mean time may God open his mind to know and to receive *fully*, the truth as it is in Christ Jesus, and that he may then be made a great instrument in His hand, must pray every sincere Christian.

Malta, April 27, 1823. We arrived, thank God, this morning, after a prosperous voyage of four days, passing through the interesting Straits of Messina, under Etna, and by the once renowned city of Syracuse. Seeing the British flag, we seem to be taking a view of dear England, before the sea separates us to a much wider distance from that favoured land.

We attended church service at the Government Palace, in the place where (it is said) once feasted, with the joy of this world, the famous Knights of Malta. The glory of this Order is now departed, there is but a solitary Knight in the Island. In the evening attended the American Missionaries' service. There are at present three here, preparing for future labours around the interesting shores of the Mediterranean.

Mr. Jowett we have seen, and he has been kind in offering his assistance to us.

April 29, 1823. We have had interesting interviews these two days, with Mr. Jowett and the Missionaries, endeavouring to strengthen one ano-

ther's hands, with the prophecies before us as the subject of conversation. We are not without hopes of being able to form here a Society auxiliary to the London for the Jews; and in case Mr. Way preaches on the subject, it is probable we shall stay till after Sunday.

April 30, 1823. It is determined that we hold a meeting of persons desirous to promote Christianity amongst the Jews, when an opportunity will be afforded to bring forward the nature and object of our proceedings. It is pleasing to see so many of the British military in this place well disposed, and desirous of giving support in doing that which may benefit others.

Malta, May 1, 1823. Attended in the afternoon a Committee Meeting of the Bible Society established here. Interesting accounts were read from the communications of Messrs. Fisk, King, and Wolff, who have been travelling together a good deal in Egypt, &c. They have distributed a great many copies of the word of God, &c. It is gratifying to hear with what eagerness (according to their ability) the Copts bought up the Book of Life, and encouraged by their priests to do so. So great was the demand, that these Missionaries found that the large stock of Bibles with which they were provided, was exhausted before they had pursued half the journey which they proposed making.

Mr. Way has received an answer to an application made to the Chief Secretary of the Government, for leave to preach on the subject of the Jews in the Chapel of the Palace. He is requested *not to press the matter*; and it is stated, that the giving the pulpit for such an occasion, would be giving a precedent for solicitations *from other quarters*, which the government people, it seems, are determined to avoid. The Secretary identifies the Jews' subject with the Bible and Missionary Societies, which have been hitherto wholly discountenanced; and indeed, according as we understand, *unwarrantably* opposed (speaking with respect to the Treaty of Malta) by the people here

in office, urged to such a mode of procedure by the Catholic party. However all things must work together for good—if the cause is the cause of God, it must prevail sooner or later.

May 2, 1823. Our intended Meeting was held to-day, for the purpose of forming an Association (not strictly auxiliary to the London Society, but as much as possible to be in connection with it), to be denominated, "The Malta Jews' Society," and we have great cause to be thankful for the happy result we have witnessed. About 150 of the most respectable people were present (near three times the number assembled on any former occasion for religious purposes), who listened to the details of the Parent Society, and to the cause of Israel brought before them, with a good deal of attention and apparent satisfaction. Mr. Damerum, Commissary-General, was requested to take the Chair, and he has consented to be Treasurer of the Society, with two Secretaries, one of whom is Dr. Naudi, the old friend to the Jew cause. Six other gentlemen form a Committee, who are to draw without delay the necessary rules. The grand object of the Association is, to have here established a centre of communication between Societies in Europe and America, and the Missionaries to the Jews in the Mediterranean.

Mr. Jowett opened the business of the day in a few words, and introduced Mr. Way and his fellow traveller. I was called upon immediately to state the objects in view, and with a few remarks, I endeavoured to give an outline or general view of the Jew Cause, urging the duty as well as privilege of Christians to engage in so noble a work. Our dear friend Mr. Way followed, and in a luminous and eloquent speech, entered into the details of this *grand subject*. Resolutions were afterwards proposed successively by Dr. Naudi, Rev. Mr. Temple, Mr. Jowett, and Dr. Hennen; and which were unanimously agreed to. At the close of

the Meeting nearly thirty people came forward to put their names as members of the Society. Thus God has prospered us, and may he cause to prosper this attempt for the glory and praise of his great name.

Malta, May 4, 1823. The Jews in this place (not many in number) will not bear to be spoken to on the subject of religion. Wolff and others have made unsuccessful attempts. We endeavoured to see the most respectable. Two of them were here (at the hotel) this evening, but quite unwilling to engage in any discussion or conversation on matters most important. But we must go on and preach, whether this people will hear or forbear.

Malta, May 5, 1823. Our party and Missionaries met in the morning for prayer, &c. Mr. Way expounded for two hours after reading Rom. iv. This evening (being the first Monday in the month) was the General Missionary Prayer Meeting, held at the Chapel of the Americans. Some interesting extracts were read from the accounts lately sent here by Messrs. Fisk, King, and Wolff, respecting their proceedings amongst Jews as well as Gentiles. At four o'clock was held the first Committee Meeting of the newly-formed Jews' Society. Mr. Way and I attended. The following are the Rules agreed to.

1st. The designation of this Society shall be, "The Malta Jews' Society," the object of which shall be to form a centre of correspondence and communication for all societies sending Missionaries for the conversion of the Jews to Christianity.

2d. The Society shall consist of a President, Treasurer, two Secretaries, and Subscribers of Three Dollars *annually*, or of Twenty at *one time*.

3d. The affairs of the Society shall be conducted by a Committee composed of six Members resident in Malta, four being a quorum.—The Secretaries shall be appointed by the Committee.

4th. The President, Treasurer,

and Secretaries, shall be considered *ex-officio* Members of the Committee.

5th. The Committee shall meet in the first week of every month for the dispatch of business.

6th. A Depository shall be established under the direction of the Committee, for the receiving and issuing the Hebrew Scriptures, and such other publications as are suited to promote the objects of the Society.

7th. An Annual Meeting of the Subscribers shall be held in the *first week in March*, when a Report shall be made of the proceedings of the past year, the account presented, and a Treasurer and new Committee chosen.

A Resolution was passed to request — Wright, Esq. Judge of Appeal and President of the Courts, to become the President of the Society. He is a person of great influence in the Island, and from a conversation Mr. Way had with him, there is no doubt respecting his accepting the office.

The following are already in office: George Damerum, Esq. Deputy Commissary-General of the Mediterranean, Treasurer; W. De la Condamine, Esq. and Dr. Naudi, Secretaries; Rev. W. Jowett, Rev. D. Temple, Rev. W. Goodell, Dr. Hennen, Capt. Atchison, and J. Greaves, Esq. form the Committee.

May 6, 1823. Preparing to depart, though the wind is still unfavourable. Much the same wind has been blowing several days, which blew the Apostle Paul on the shores of this Island (called the Euroclydon of old, now Vento Greco), but not continually tempestuous. They show, about nine or ten miles distant from Valletta, where the shipwreck took place, called St. Paul's Bay. On the hill from which is the first prospect of the bay, is a little Chapel dedicated to St. Paul, over the altar of which the Apostle is represented shaking off the viper from his hand. In front of this Chapel is a well-designed statue of the same Apostle. He is in the attitude of preaching,

with his face turned towards the sea, and a Greek cross in view.

May 7, 1823. We hope to set sail to-morrow, Ascension Thursday—Mr. Way and son already on board, with our friends Capt. Pearson, Dr. Watson, the dragonman, Reuben the converted Jew, &c. &c. We are wishing to hasten, *if it be possible*, to be at Jerusalem the day of Pentecost; otherwise our design will be to steer towards Sidon, and to land there or at Beirout. We are told that the plague, though not so violent as it was, still rages at Alexandria.

Reuben Costello is the Jew baptized last year in Scotland; a native of Holland. He acted as clerk to the Chapel during the winter at Nice. He bears a very good character, and wishes to do good, and I believe his "heart's desire and prayer to God for his brethren is, that *they might be saved*." I trust, therefore, that he may prove useful in his own way to the cause in which he has the happiness with us all to be embarked. Besides his own tongue he speaks very well the French and English; he has a good knowledge of Hebrew, and, indeed, *like the generality of Jews*, seems to possess a natural taste for languages.

W. B. L.

EXTRACTS FROM A LETTER OF THE REV. W. B. LEWIS.

Malta, May 3, 1823.

My dear Mr. Hawtrey,

WE arrived here last Sunday morning from Naples in health and safety, and in the course of the day I received your letter dated March 5th, together with the copy of the Resolution of the Committee held January 25th.

Although Mr. Way wrote to you the day before we started from Rome, and though we cannot furnish you with much interesting information respecting the proceedings of our journey through Italy (which was *necessarily* a very hasty one, as we were anxious to lose as little time as possible in setting out on the mission

in which we are about to be engaged), yet I think fit to write to you before we sail to the shores of Syria and Egypt, and to forward to you, as you have desired, some extracts from my Journals. The books you were so good as to send *did not arrive in time*, either at Leghorn or Naples, but we have received the seven cases directed here. The Bible Society here is providing us with a large quantity of Arabic Bibles, &c. at half the cost price, and which we intend to dispose of as well as we can. We hope to make a deposit of them, as well as of private books, &c. somewhere on or near Mount Lebanon, or at Cairo, if not in both places. But I am sorry to say, with the exception of the Bibles, we have very few Arabic books. Our library will stand *particularly* in need of a good dictionary, which is very difficult to be had any where. The Church Missionary Society furnished Mr. Jowett with Menenski and Richardson, &c. Either of these, or Golius (if possible to be got in London or Paris), would be a great acquisition for the Palestine Mission, in case that a *permanent station* is determined upon. The dictionary I bought at Paris is on a small scale (by Wilmot), not fully answering the purpose. A great object at present will be to form Schools as well as to erect Chapels, and this we have had long in view as a primary step, before we saw Wolff's Journals. I hope we shall be able to make a greater advance with the Scriptures than his plan seems to suggest. Mr. Way has a strong desire to commence operations with the rubbish of Antioch, there to gather out the stones, and to lift up a *standard for the people*, where Divine judgments have so lately and so terribly desolated the land. And perhaps *awed by this voice which spoke so tremendously from heaven*, the Jews, who are said to have suffered the most, comparatively speaking, will be now more disposed to give heed to the message of salvation about to be proclaimed to the *daughter of Zion*, and here,

where the disciples were first called Christians, we may hope to see assembled before long the first Christian-Jew Society. I am sure our friends will give us as much assistance as possible, not only for this, but for other objects we have in view; and that we may be wholly directed from above in all that we undertake, we supplicate again and again for the prayers of all who are interested in this great cause. By the last accounts Wolff and the two American Missionaries were on their way to Jerusalem; should we be in time for Pentecost we shall meet them there, otherwise Wolff must come to us, when we can let him know where we have set up our tabernacle for the summer months. Until the Nile returns, which takes place about the month of August, Cairo is not desirable, we are told, for a residence. I have given you, in the extracts from my Journal, some account of the Society we have been enabled to form here, and which, I trust, will turn out in a great degree to the furtherance of the cause. I hope Dr. Nandi, or the other Secretary, will send you a fuller account. Through them, I think, you may be able to have any of your Tracts translated into the Italian, Modern Greek, &c. &c. and published. I wish to mention that Mr. Jowett gave us his *active and zealous co-operation*, for which we have reason to be thankful. Indeed he stated that he and some of his friends here were *predisposed* for some time past to do something in the Jew cause. Let me say, dear Sir, that the Jew cause must prevail in spite of all difficulties; and are we not thus encouraged to pray to God to arise and "*to have mercy upon Zion, for the time to favour her, yea, the set time is come* (according to the Scriptures); *for the servants of God are beginning in all appearance, and in every direction, to take pleasure in her stones and to favour the dust thereof.*" Let us therefore go on manfully in the holy warfare, whether at home or abroad—let us be-

lieve against light, and hope against hope. You are *now* preparing hard, I dare say, for a happy day. How glad we shall be to hear an account of your approaching Meeting. We have been *quite refreshed* with a sight of a few Expositors we found here; to forward them to us as often as you can, will *be doing us a great deal of good*. The Falmouth Packet sails regularly for Malta every month. The grace of our Lord Jesus Christ be with you all. Amen.

Excuse haste, and believe me, dear Sir, your's, affectionately,

WILLIAM B. LEWIS.

LETTER FROM N. DE LA CON-
DAMINE, AND DR. NAUDI.

Malta, May 13, 1823.

Gentlemen,

As Secretaries of a Society which has been formed in this Island for the benefit of the Jews, it becomes our duty to address you, and to offer the correspondence and co-operation of our Committee in facilitating in the countries around us, the objects of the London Society for promoting Christianity amongst the Jews.

The Rev. Lewis Way, in his late visit to Malta, having drawn the attention of many towards the proceedings of Jews' Societies, a Public Meeting was held on the 2d instant, and an animated address from Mr. Way, on the past history, the present condition, and the future expectations of the Jewish people, excited so great and so general an interest, that an Association was immediately formed, to be denominated "Malta Jews' Society," of which the Regulations are annexed. We are indebted to Mr. Way for the impulse which he has thus given to the undertaking, and at the first meeting of the Committee on the 5th instant, a few days previous to his departure, we had the benefit of his further counsel and assistance.

As a centre of communication and correspondence, Malta affords advantages so peculiar, that the Committee would fain look for some

beneficial results from their future labours. These must of necessity chiefly arise out of circumstances; and for the present their object must be, to obtain all possible access to the scattered Israelites so numerous in Palestine, in Egypt, and the northern coast of Africa, by means of the Scriptures and other books, which it may be found expedient or practicable to disseminate among them. They also hope to maintain a Depository of necessary books, and to have it in their power at all times to facilitate the communication between Jewish Societies and their Missionaries in the Mediterranean.

To enable them to commence and to carry on their undertaking, the Committee venture to look to your Society for a supply of Scriptures and Tracts for distribution, and they would also suggest, that in addition to these, a bound copy of each of the publications of the London Jews' Society be sent out and entrusted to them, for the purpose of forming a standing library, at all times accessible to members and friends of the Society.

Sensible of the importance of the duties which may thus devolve upon them, the Committee are yet encouraged by the manifest declarations of the Holy Scriptures, to look for a divine blessing upon their labours. They are encouraged by a review of the past history of the Jews, by the peculiarities of their present condition in literal accomplishment of a sure word of prophecy, and by the prospect of their approaching conversion to the religion of our blessed Redeemer, which is no less determined in the counsels of the Almighty, and no less foretold by his servants, than was their past and present degradation. An event so certain, and which is expected to be the means of diffusing so general a knowledge of the mighty mystery of an incarnate Redeemer throughout the world, afforded us a motive which would of itself be irresistible, were we not further convinced of our duty by the express commands

of Scripture, animated to the performance of it by the recorded promise, "I will bless them that bless thee," and deterred from the neglect of it by the contrary denunciation, "I will curse them that curse thee."

With sentiments of respect and esteem, we have the honour to be, Gentlemen,

Your obedient

humble Servants,

N. DE LA CONDAMINE,

CLEARDO NAUDI.

To the Secretaries of the London Society.

LETTER FROM DR. NAUDI.

Malta, May 21, 1823.

My dear Sir,

HAVING to acknowledge your kind favour of the 1st of April, I beg leave to add a few lines more to those written jointly with my friend Mr. De la Condamine, as Secretaries of the Malta Jews' Society. Your letter came to hand on the 28th of the same month, just a day after the happy arrival in this town of our most beloved friend the Rev. Lewis Way, with Mr. Lewis and other friends. The boxes you mention of Testaments, Tracts, &c. forwarded to Malta for the use of Messrs. Way and Lewis, were duly received, and seven of which they took with them. Your letter to Mr. Wolff was also forwarded.

I cannot help mentioning again the formation of this our Maltese Institution for the Jews. Indeed various attempts at different times were made among us, for giving effect to such an undertaking: and when Mr. Wolff came out from England, some friends here, after various conversations on the subject, had written to a worthy Christian character in London, about establishing a point of communication for the Jews in the Mediterranean, by the erection of a permanent committee of a few gentlemen, for correspondence between the different places surrounding this Sea, and chiefly between the Holy Land of

Restoration and England, the land now of every blessing and abounding love. But the subject was not yet mature to go into effect: other trials, a longer time, and more fervent prayers, were wanted; we therefore, according to promise, and to the remarkable circumstances of the world in these latter times, continued constantly in our prayers and ardent desires, that under such auspicious prospects, we might have a share in the work and enjoyment of the approaching reconciliation, and not distant restoration, of that most particular people, the happy recovery of whom is to be "life," and their fulness "the riches of the world."

You observe, that Mr. Way, whose singular talents, genuine wisdom, and, above all, full information and thorough knowledge of the cause in which he is so advantageously engaged, we greatly admired, was with us, in the hands of Providence, the proper instrument for giving the intended impulse, and getting in motion the machine. When he began at his first arrival to talk about the Jews, and to comment on their good cause, the friends joined at his lodgings to converse and to hear him on the subject. And when we proposed the formation of the new Maltese Society for the Jews, the idea did not meet with any difficulty whatever. So men were found ready and well qualified to offer their hands to the good work, and these, united with many more, on the 2d of May, at a very short notice, were assembled together, and celebrated the First General Meeting of this Society, at Dixon's Hotel, where Mr. Way lived for the twelve days he remained at Malta. The hall was filled with people of both sexes, almost all distinguished persons, and of respectability. Among these was an honourable gentleman, and the President of the Courts of Justice of the Island. The long speech which Mr. Way delivered was heard with admiration, and with particular edification. Many of the persons pre-

sent then signed their names for the support of the Society; and next day a number of individuals complained of their not having known that such a good thing was to take place. After all, Mr. Way, on board of his ship the *Hebe*, left this harbour on the 8th instant, having taken with him a great stock of the Holy Scriptures from the Malta Bible Society, in the different languages adapted for the countries to which he was going.

We received several letters from Messrs. Fisk, King, and Wolff (whom I mentioned to you in my last), from which I make you some extracts.

"We arrived in Alexandria in seven days (on the 10th of January last). There we took lodgings in the house of a Jew, opened our boxes of sacred books, and begun to distribute them, &c. While we were in Cairo, Mr. Wolff had a very interesting interview with Ismael Gibraltar, the Admiral of the Basha's fleet—was present, Osman Nurredin Effendi, Director of the Basha's Institute at Bulac. All the objections were answered, we trust, in such a way as to have a favourable impression. The conversation concluded by a request from Ismael for an Italian Bible. On the 23d February, at Akmiar, when we awoke in the morning, we found a crowd of Copts, waiting around our boat to beg the Scriptures. Before ten A.M. we gave away two books, and sold seventy-seven for 173 piastres; making the whole sold there 137, for 597 piastres."

From Alexandria they went to Cairo and Upper Egypt, where, in the different villages, they sold and distributed most happily the word of God. When they went back to Cairo, on the 23d of March, they wrote: "After an absence of forty-six days, we arrived again at Cairo. During this journey we have sold, in Arabic 211 Testaments, 123 copies of Genesis, &c. &c. For what we sold we received 1125 piastres. Since our arrival in Egypt we have distributed 735 copies of the Bible, or

parts of it, of which 199 have been given gratis; the remainder have been sold for 2066½ piastres. The Coptic Patriarch gave us a very friendly letter of introduction to the bishops and priests. We now feel authorized to say, that the Coptic Church has lifted up its voice in favour of the Bible Society, and of the distribution of the Scriptures. The patriarch, the bishops, the priests, and the people, call to the Bible Society to say, 'Help us!' They have no press, and are not likely to have any at present. They have among them a few, though but very few, copies of the Bible printed at Rome. In our travels we have found but two. They must remain destitute, or MSS. must be multiplied, or the Bible Society must supply them. To copy the Bible in MS. is attended with so much labour and expence, that few copies are likely to be produced in this way, except what are necessary for the Churches. The Bible Society can multiply copies with ease and at a light expence. These Copts receive with eagerness; it would be a very acceptable offering to the Coptic Church, if the Society would give them the Psalter or the Gospel in Arabic and Coptic, in parallel columns. The Scriptures are read in their Churches, first in Coptic, then in Arabic. We had the happiness to learn, that many of them (the Jews) notwithstanding the commands of the Rabbi, refused to give up their books, and still retain them; among these is Rabbi C——, who says that Rabbi M——, who collected the books, is cursed; for he collected them, not from zeal, but from a selfish motive. Notwithstanding all, there are still found Jews in Cairo, who gladly receive the New Testament. There is in all the land of Egypt a thick darkness, even darkness that may be felt, yet soon we shall see some of these sources of light, like the night-fires of the Arabs, dissipating the surrounding darkness, and shedding light in every direction." These Journals, for the Malta Bible Society,

concluded at the 31st March; then they left, we hope for Jerusalem.

In a letter which I received from Mr. Wolff, he writes: "The Lord has especially blessed us in distributing the Holy Scriptures, and we met, even in Alexandria, with some Jews who entered with us into conversation about eternal truth. I intended to preach a Sermon in the library-room of Dr. Marpurgo, but the President of the Synagogue forbade them to come; but when we went back to our lodging, four Jews called on us, to whom I read my Hebrew Sermon. We remained two days at Rosetta, and sold a great quantity of Bibles. I preached there a Sermon in the Arabic tongue, and had the pleasure of seeing sixteen Levantines, who came to hear the word of God. We formed lately an acquaintance with John Warton, Esq. a pious English gentleman, who called on us every evening. He took the charge of Arabic and Hebrew New Testaments, which he will distribute in Persia, where he is employed in the army of the King of Persia."

I delivered your message to Lieut. Dowson. He had another little sum to send to the London Society, but, he says, he thinks it now more proper to remit it to the Treasurer of the Malta Jews' Society. The twenty dollars which I mentioned to you, I had put in the hands of my friend Mr. Jowett, to be, through his agent in London, delivered to you. I hope the Committee will agree to send us, for this new Society, a copy of your publications, as we desired in our letter. You may continue to direct your letters, parcels, &c. only "Dr. Naudi, Malta." By this Packet you will receive also letters of Messrs. Way and Lewis, which were left with me at their departure, waiting for the Packet. You direct the letters for them to my care; we have now here, every day, opportunity to write and send things to the Levant through Alexandria. Be so good as to send monthly by the Packet a copy of the Jewish Expositor; after our reading

it, I will send it to Messrs. Way and Lewis. I am glad that you mention in your letter about translating Tracts in Italian, the language most understood. About this I shall write to you again. I had ready for the press the Tract "Deborah," translated into Italian, but Mr. Way took it with him for translating it into Arabic also.

Requesting, my dear Sir, the continuance of your prayers, I remain, very respectfully, yours, &c.

C. NAUDI.

NARRATIVE OF THE BAPTISM OF TWO ISRAELITES FROM RUSSIA, AT BERLIN;

TO WHICH IS ADDED, THE HISTORY
OF THE CONVERSION OF RABBI
GOLDBERG.

On the 31st of August, 1822, being a Saturday in the afternoon, two Jewish Rabbins, of the names of Goldberg and Samson, arrived here from the interior of the Russian empire, from the mercantile town of Berditcheff, for the object of being instructed in the Christian religion, and to be baptized. The first impulse to make themselves acquainted with the Gospel of Christ, had been given to them by the Missionaries Messrs. Betzner and Saltet; and by means of the reading of the New Testament, and of conversing with the Missionary Mr. Moritz, a desire to make a public profession of the Gospel had been excited in their mind. Through the Society for promoting Christianity among the Jews, established in this capital, and whose existence had come to their knowledge, they hoped to be received into the Christian Church, though they had been distinctly informed at Berditcheff, that this Society, conformably to their statutes, does not extend their activity to the temporal support of proselytes. Yet, following the bent of their minds, they left their country, parents, and every prospect of temporal prosperity, and, destitute of all means, exposing

themselves to every hardship and fatigue, they undertook the long journey to this place. Thus, in a truly pitiable state, they arrived here; and as this step, connected as it was with great sacrifices, and the resignation they manifested with regard to their future destiny, if only a door of entrance into the Christian Church might be opened to them, appeared to warrant the sincerity of their views, they were received with Christian kindness. The friend to whom they had been recommended by Mr. Moritz, did not only provide for their reception into a pious family, where they met with the most cordial hospitality, but he also immediately set on foot a collection, which was applied for their support, clothing, and instruction. The Rev. Mr. Schultz, Minister of the Parish Church of St. Sophia, being a member of our Society for promoting Christianity among the Jews, kindly undertook the important and arduous work of the Christian instruction of these proselytes previous to their baptism. By this their spiritual pastor they were actually initiated, by holy baptism, as members of the Christian Church, on the 12th inst. together with a third proselyte, in the presence of a numerous congregation, composed partly of persons of the most elevated ranks, and their whole behaviour on that occasion bore testimony, to the edification of all who were present, of the holy eagerness with which they professed Jesus Christ to be the true Messiah. Besides the princes of the Royal Family, the General of the Infantry Count von Greisenau, the Ministers of State von Schackman and von Klewitz, and the accredited Minister of Great Britain at this Court, Sir George Rose, and other high personages, his Majesty the King had graciously condescended to accept the office of a godfather,* and was

* As will appear by the following note:

Berlin, March 11th, 1823.

In consequence of your petition of the 9th inst. in order to give you a proof of

represented by the Major-General von Witzleben, his Majesty's Adjutant-General, and President of the Society for promoting Christianity among the Jews in Berlin.

Although these proselytes, being learned Jews and rabbins of respectable families, were resolved to devote themselves after their baptism, exclusively to the study of Christian theology, and to go back again as messengers of the Gospel among their people, yet they have willingly listened to the intimations which were made in opposition to this plan, and have agreed to learn, in connexion with the sciences requisite for general Christian information, the book-binding trade, whereby they might be enabled, after their return to their own families, to set an example to other proselytes, how they ought to earn their livelihood by the work of their own hands. This willingness to give up the rank of scholars for the more humble situation of tradesmen, in order "to work with their hands the thing which is good," and to secure to themselves an honest and creditable livelihood, may surely be considered as a strong evidence of their sincerity, and as a proof that the spirit of Christianity has already risen and taken root in their hearts. They have actually been apprenticed to a bookbinder, yet with an understanding that they be allowed to devote part of the day to their improvement in sciences, whereby they may be enabled, whenever an opportunity should offer, to be useful to their people as preachers of the Gospel.

Together with this narrative the

the share I have in the excellent work of promoting Christianity among the Jews, I accept the office offered to me by you, of a godfather to the two Israelites from Berditcheff, in the South of Russia, who to-morrow, in the Church of St. Sophia, will make their transition to the Christian Faith, and receive the Sacrament of Baptism.

FRIEDRICH WILLHELM.

To the Merchant Elsner and the Minister Schultz here.

history of the conversion of Rabbi Goldberg, which will be followed by the no less remarkable one of Rabbi Samson, is presented to the Christian public. The produce of these publications, and whatever benevolent individuals may be inclined to give in favour of the two worthy proselytes, as well as the donations which were offered on their baptism, will be conscientiously employed for their support and instruction. May the Lord be pleased to raise friends and benefactors in this way to these new professors of his name, forsaken by the world, to the end that the good work, begun in them by his grace and marvellous providence, may be completed to his honour.

A Brief Account of the Life and Conversion of the Russian Rabbin David Goldberg.

My grandfather, Raphael Goldberg, was Upper Rabbin at Piatka, a town in the Russian province of Volhynia. Among the Jews he had acquired the name of a saint, and in that character he stood in so high an esteem, that he was looked upon even as a worker of miracles, who by means of his fervent prayers to Jehovah, was able to procure for barren women the blessing of child-bearing, and to restore health to sick persons. Such pernicious idolizing of poor, weak, and sinful human beings, is, alas! not seldom among the Jews. As my grandfather was so much loaded with engagements, which are commonly called spiritual, and held distinct from the ordinary duties of an Upper Rabbin, as frequently to cause him to neglect the latter at the expence of the former, he transferred the office of a Rabbin, hereditary as it is, to my father, Chajim Barach Goldberg. As the son of a Zadick, he was received and proclaimed with great reverence as a Rabbin, by the congregation at Paitka, and continues still in the same office at that place. His distinguished skill in deciding judicial cases, both of a spiritual and civil kind, obtained for him soon the ho-

nourable denomination of a Wiseman (Chocham) and such an extensive fame, that even from very remote countries he was consulted in intricate cases; and as his labours were well paid, he acquired considerable temporal wealth.

My mother Deborah brought forth, besides me, two other sons and three daughters. I was born at Piatka in the year 1805, to the great joy of my parents and grandfather. My father and grandfather, both zealous Talmudists, wished, as is usual among the Jews, to form me as early as possible to a future rabbin, with this view my father put me already, when I was four years old, into a school, where I was taught both to spell and to pray. Until my sixth year I had to go through the Pentateuch, and then to begin the study of the Talmud. But as my tutors gave me the unfavourable testimony of having not sufficient skill for that difficult task, my father, who had fondly hoped to have in me, in his old age, an assistant, and after his death a successor in his office, became so much grieved, that nothing but the consoling promise of my grandfather, to obtain for me, by his prayers, from God, the skill which I wanted, could in some degree support his spirits. And this his prediction was, alas! accomplished; for as by persevering diligence I attempted to supply my want of talent, I soon attained to a considerable degree of Talmudical learning, which afterwards became to me a source of great distress, while others considered it with amazement, as an answer to the prayers of my grandfather. When I was ten years old, my parents, agreeably to the Jewish usage of early marriage, took care to secure to me a future partner. And as at the same time a merchant from Tshidnow, of the name of Abba, made a proposal to my parents, to enter into a family relation with him, by marrying his daughter to me, the proposal was accepted both by my grandfather and my parents, and a stipulation made, that

my parents-in-law should pay me 300 dollars, and during ten years defray all the expences of the temporal support of myself and of my future family, and likewise for necessary instruction. A legal agreement, according to the Jewish law, was made to this effect, in which the year 1817 was fixed as the year of my marriage.

During this intermediate period my grandmother died; an incident which had a considerable influence on my future life. For from that time it became necessary for me to live in a closer connexion with my grandfather. From my early childhood I had been his favourite, was never allowed to stir from him, eat and drank and slept with him, and was witness of his devotional exercises. His prayers, which from the bottom of his heart he offered up to God in the morning, in the evening, as well as at other hours of the day, especially on the Sabbath, and in which *he poured out the most fervent supplications for the early advent of the Messiah, made a deep impression on my youthful heart.* For my grandfather, like all the other learned men of his people, expected a Messiah, who was to descend immediately from the clouds of heaven, surrounded by the heavenly host of holy angels, on which occasion a universal remission of sin would be proclaimed. All mankind would then be enlightened, be brought into the Temple, most magnificently restored, at Jerusalem, to worship Jehovah. Satan, on the contrary, would be stripped of his power, through the abolition of sin; and thus the former glory of the kingdom of Judah would be renewed in unconquerable supremacy. How did my childish heart, in my ninth year, delight in these ideas of the pomp and the glory of the kingdom of Messiah, which my grandfather, by repeating the fantastical fables of the Talmud, early enough had instilled into my mind: how then silken garments and cakes would rise out of the ground, for the use of the children of Israel, and every Israelite would have some high-

born Gentile for his attendant. To be short, I lived already as a child, with my whole soul in the images the Talmudical Jews had formed concerning the kingdom of the Messiah, images which flattered both my childish imagination and my thoroughly depraved heart. I therefore prayed already as a child, with the fervent desire of an old Jew, for the early advent of the Messiah. Under these outward and inward circumstances, I entered into the year 1817, which had been fixed for my marriage, which was celebrated at the house of my parents-in-law in Tshidnow, under the joyful congratulations of my family. I closed the matrimonial feast with a speech upon a Talmudical Tract about matrimony, in order to give, as is usual among the Jews, a proof of my skill in Talmudical learning. As I never before had lived separate from the house of my parents, and yet I now was to live at Tshidnow, in the house of my father-in-law, my father, lest I should be overpowered by the grief of parting, took care to recommend me to two excellent young men, called Ephraim and Joseph Hirsh, in whose company I should find comfort and recreation of my mind. Both these young men are now impressed with the truth of the Gospel, and one of them is fully convinced. Thus, under uniform study of the Talmud, a considerable time of my new state as a married man passed away, during which I quietly slumbered in sin, until my most merciful Lord and Saviour roused me out of it by means of an illness. The faithful Shepherd of Israel, in order to save me from everlasting perdition, inflicted on me a temporary suffering. I was obliged to consult a physician, and therefore took a journey to Berditcheff.

As the physician, in addition to suitable medicine, also ordered a very strict diet, and prohibited me to expose myself to the cold air, I immediately went to my father at Paitka, to spend the period of my illness under the parental roof. Here the

Spirit of God was pleased to bring me to a sense of the grossness and the curse of my sins. All the transgressions of the law of which I felt myself guilty, were presented to my alarmed mind, and my conscience threatened death and condemnation. I felt a strong incitement to pray. Under tears, and almost in a state of despair, I confessed to Jehovah, whom then I did not know as my merciful Father in his only-begotten Son Jesus Christ, all my sins, prayed him to preserve my life, and not, as I had well deserved, to condemn me to hell, and promised him more faithfulness in his service, than hitherto I had shewn. Alas! it was not love, it was merely fear of the curse of the law, which urged me forward on this way of justification by works, whereby I hoped to work out my salvation in my own strength. For I thought with myself, How would it be, if the Holy, the Just, the Almighty One, He whose omniscience cannot be imposed upon, should ask thee, with all the energy of his royal severity, What good hast thou done during thy life? how could I stand before him? If he should enter into judgment with me, I should not be able to reply to one among a thousand. The 613 commandments of the ceremonial law of the Talmud, which I held to be of divine origin, I have not kept; and therefore nothing but Gehenna* can be the reward of my deeds. And what a shame! my grandfather and my parents in Gan Eden (Paradise), in all the enjoyment of festivity, while I must burn in Gehenna! I therefore prayed for the remission of my sins, and submitted to severe acts of penance. Renouncing every kind of worldly pleasure, I fasted, and in spite of the coldness of the winter, and of my illness, I observed the purification by water ordered by the Talmud. The penitent is bound to duck four times,

according to the four letters of which the name of Jehovah is composed, in a reservoir, which is placed for that purpose in the public bathing house, and well, in such a manner that every part of his body comes into full contact with the water, while he is repeating penitential prayers. The longer he is able to remain in the water, the more his penance is considered as effectual. Injurious as such exercises may appear to be to a sick person as I was, yet my merciful Saviour and Physician of soul and body, Jesus, whom I sought, without knowing him, preserved my life. These exercises, to which I added almsgivings, were, as I hoped, calculated to procure for me a high degree of blessedness, and to rescue me from condemnation. But only for a month I was faithful to my vows; I began to relax, and, sensible of the vanity and inefficacy of every attempt, to obtain by self-righteousness that peace and that happiness, which he alone can give who is made unto us wisdom, justification, and sanctification, I began afterwards to indulge in more than one deviation. From time to time, however, the inward judge manifested his presence by that awful declaration, Thou art a sinner! repent. I felt deep repentance, indeed; and the necessity of being reconciled to God prompted my perverted mind again into the old ways of repentance of my own choice, which yet I left again after a short time. This wavering state of mind continued for three months, in which I experienced what Jeremiah the prophet means by that twofold sin, of having left Jehovah the living fountain, and made to themselves broken^c cisterns which can hold no water.

At last that ever memorable period arrived of a sincere repentance, which brought my whole sinful and helpless soul into alarm on account of all my iniquities, and of a most painful distress on account of my levity, my long wavering, and my backslidings. I had been convinced by experience of that truth, against which the

* The Jews in Russia understand Gehenna to be a kind of purgatory.

proud heart revolts, not only that man is depraved from his mother's womb, but that he is also totally destitute of strength to extricate himself from this state of depravity, and therefore in want of a higher assistance.

"Jehovah," thus I prayed with a loud voice, and under a flood of tears, "Jehovah, thou knowest what we are made of, thou knowest that it is impossible for man to overcome in his own strength Jezer horoh (the devil) and his sinful propensity: O lend me thy merciful assistance in this warfare; neither do thou impute to me my former sins; for who can stand before thee, if thou wilt impute sin? Who is just in the sight of thy holiness? O vouchsafe to send the Messiah, who is appointed to deprive Satan of his power, that thus every human being may through him be saved and purified from sin." This was the substance of my prayer; and thus I, a Talmudical Jew, must feel compelled to pray under such overwhelming distress of my soul. For the Talmudists expect a Messiah, who, when he will establish his kingdom, will take away from the whole human race their sin and proneness to sin, and thus enable them to participate in his glorious kingdom. From day to day my longing desire after the great reconciliation of mankind to God increased, when I also should see with my eyes the Saviour and share in his favour; and in the same measure the impulse to pour out my heart in prayers to the invisible God, became more and more powerful. In order to be more free from interruptions, I daily went to an adjacent grove and prayed the forty-second Psalm, "As the hart panteth after the water brooks, so panteth my soul after thee, O God! My soul thirsteth for God, for the living God; When shall I come and appear before God?" My whole heart was, under these prayers, filled with longing expectation of the promised Redeemer; and the object of all my desire was, to find rest for my tormented soul and forgiveness of

my sins. In this state of mind I passed half a year, and was determined to persevere during a whole year in prayers for the advent of the Messiah; trusting in God, that if I only continued in prayers, Messiah certainly would descend from heaven and establish his kingdom; and I already anticipated the blissful results of his appearing: universal remission of sin, overthrow of the devil and the wicked lust, and the knowledge and true worship of Jehovah among all mankind.

My father could not but be aware of a change, which was but too visible in my whole deportment, wrought in my inner man, though he could not trace it to its true origin. He earnestly expostulated with me for exposing myself, contrary to the direction of the physician, to the cold air; to which I only made an evasive answer. But he was informed of the true state of my mind by one of my most intimate friends, to whom I had communicated my case; how, namely, Eccles. vii. 20, declaring all men destitute of righteousness, and consequently salvation through righteousness in their own strength impossible, had made me very anxious for the salvation of my soul, and that therefore I derived all my comfort from hoping in the promised Messiah, and prayed for his early advent in the adjacent grove.

My father and my grandfather hereupon declared to me, that it was in vain I wasted my time and the peace of my soul in such childish wishes; holier persons than myself had prayed for the advent of the Messiah, without having had their prayers hitherto answered. -I therefore should abstain from such foolish undertaking to pray to God for a thing which he appeared to have reserved for some future period. In general it ill became me to offer up prayers of that kind, for which holy men, as my grandfather was, were better fit; as to me it would be better to study the Talmud diligently, whereby I both should be cleansed from former sins, and shielded against new trans-

gressions. I also might derive comfort from the remission of sin, which had been imparted to me by circumcision and on my marriage. The Talmud—the Talmud—only the Talmud! I had to make the object of my strenuous study; for thereby my eyes, under God, would be enlightened, I would be sanctified and promoted to the title of a great Rabbin and to salvation. Such Pharisaical doctrines from the lips of a man, to whom I implicitly submitted, not only as to my grandfather, but also as to a saint among my brethren according to the flesh, ensnared my heart again; as indeed they form in the hands of the devil that horrible chain of darkness, by which he holds fettered millions of the descendants of Abraham, who thereby are kept at a distance from the saving knowledge of their Saviour Jesus Christ, and from all the blessings connected with it. May God have mercy upon the people that walketh in darkness! Amen.

I promised my grandfather to study the Talmud again, and not to trouble myself any more for the advent of the Messiah. For this purpose I went back to my parents-in-law at Tshidnow, there to attend the lectures of a celebrated Rabbin; and, redeeming faithfully the pledge I had given my grandfather, I attained, within a short time, to a more extensive knowledge of the Talmud, and to so great a celebrity, that my father, who from bodily weakness was not able to perform the duties of his office as a Rabbin in a satisfactory manner, intended to make me his successor. In the enjoyment of such vain human honour, and with a prospect before me, which in the eyes of a Jew is considered as one of the most splendid, I lived quietly in my sins until the year 1821, without caring for the salvation of my soul. About this time the Lord, to whom both I and my wife behaved so ungratefully, so faithlessly, was pleased to bless our matrimony with a little son, to whom on his circumcision I gave the name of Moses.

With grief I think on the poor wife and babe, still dwelling in the darkness and shadow of death, as well as on the other members of my family. Who will lead that dear little one to the knowledge of Him who has redeemed him, to that Jesus who so dearly loves little children, and so kindly invites them, saying, "Suffer little children to come to me, and forbid them not, for of such is the kingdom of God;" who lays his hands upon them and blesses them. I should not be able to bear my grief, did not from time to time a consoling hope refresh my mind, that perhaps soon I may see my relatives again, and tell them that the Lord, whom they know not, is good, and that by my humble testimony they may be turned to him, bow their knees before him, and united with me by the stronger bonds of his love, praise and exalt his mercy.

About the year 1821, the following event roused me again from sleep. An epidemical disease snatched many persons away who twenty-four hours before had been in good health. The great mortality reminded me of a life to come—of a day of account and of judgment. Fear and terror seized upon me at the thought; for my transgression, both of the 613 precepts of the ceremonial law, and of the ten commandments of the moral law of Moses, brought me in guilty before my conscience. I consulted the Talmud for comfort, and found in the book of Shilho, that my transgressions condemned me to Gehenna. In my anxiety I fled from one place to another, tormented by my conscience and the fear of death. In bondage under the superstitions of the Talmud, I trembled at the slightest noise of my own steps—under loud lamentations I started back with terror from my own shadow, imagining to hear and to see the angel of death, who would snatch me as a reprobate from the earth and place me at the tribunal of God. I dared not go to bed without candle-light—I wetted my couch with my tears, and my sleep was inter-

rupted by images of the terrors of hell and despair. "Ah, Jehovah!" I cried, "have mercy upon me, a wretched sinner! who has transgressed thy law, and his broken vows." But I found at that time no answer to my prayer. That the Talmud could not grant to me forgiveness of my sins, peace, and holiness, had now been revealed to my soul by the Spirit of God, with a power that pierced through joints and marrow. But whither should I turn for relief of my anguish? I fled from Tshidnow to Piatka, and thence to Berditcheff and back again; but in no place was peace to be found; for I carried my judge along with me. I therefore had no other refuge to take but to the hope of Messiah, not yet relinquished in my heart. I consulted the Talmud as to the time of his appearing, and as there I could find nothing satisfactory on the subject, I asked an old Israelite, distinguished for eminent piety, for his opinion, who assured me that Baal Shem (a Jew who was reputed a saint, who is said to have lived seventy years ago, and to have had in his possession Shem Hamphorash, the holy name of God, by which he was enabled to work miracles, and even to make nature itself subject to him), that the said Baal Shem had declared that the Messiah would come seventy years after his death. As the Jews expect great tribulations before his appearing, and the epidemical disease at Tshidnow and its vicinity was considered by me in that light, I conceived new encouragement to live, and derived some comfort and peace from my hope in the Messiah. But the Spirit of God did not suffer me to indulge in that false rest of mind, whereby I only should be led to the true and lasting rest in Christ Jesus. He again brought me to a sense of my misery by sin, and of my weakness as a frail human being. But once more I suffered myself to be led astray by the Talmud, not knowing any thing better. I thought with myself, should the all-merciful Jehovah, who knows that we are born from sinful parents,

and that we in ourselves have no strength to do his will to perfection, should he in our day have no means left to redeem his poor people, separated from him by sin, and to restore them to his favour, while to our fathers he had ordered sacrifices to this effect? This suggestion of mine led me to the Talmud again. The Talmud gave me the vain comfort, that the sacrifices which were offered at the time when the Temple existed, were still available to all such as read with devout attention those parts of the holy Scriptures in the books of Moses, which treat of sacrifices. But the inward judge did not suffer himself to be put to silence by sacrifices of that kind. Passing one day a Christian school, I heard a child repeating from his catechism the ten commandments and pronouncing the name of Jehovah. This surprised me, and for the first time directed my attention to Christianity, slandered by the Jews as idolatry. Perhaps, I thought, the Christians also may worship Jehovah, without being subject to so severe acts of penitence as the Jews. I wished for a Christian religious book, and received, through the interposition of my friend Ephraim, a Russian Catechism, which I perused by the aid of that friend, who understands Russian, but afterwards put it away again.

Meanwhile I received very unexpectedly, from my most intimate friend at that time, and now my brother (still more closely united with me by faith in our common Redeemer), from Berditcheff a parcel, containing one *Hebrew New Testament, several Tracts, and a letter to the following effect:*

"German Missionaries, Messrs. Betzner and Saltet, have arrived here, who distributed small books, and prove from passages of the holy Scriptures that the Messiah has already appeared, and that it is Jesus, known by the name of Nozri, who is worshipped by the Gojim (Gentiles). As to the two Germans, they shew a reverence and a love to Jehovah, as great as can be found among the

most pious Israelites. It is remarkable, that they ground their faith and their arguments on the Thora."

I scarcely had perused these lines, but I eagerly fell upon the New Testament. I read it in connexion with the Tract *דברי נצחון*, and *מערכה לקראת מערכה*, and compared the passages of the Old Testament there quoted; which indeed could only be done in secret, and before day-break, not to be seen by my Rabbin. How great was my astonishment, when I found the passages of the Old Testament quoted, in the Tracts just mentioned, so completely fulfilled in the New. That the words (Gen. i. 26.) "Let us make men," do not refer, as is said by Rabbi Rashe and others, to God's family of angels, but to the mystery of the Trinity of God; "to the Word, which was God," (John i. 1.) and to "the Holy Spirit;" that this Word is the seed of the woman (Gen. iii. 15.) who should redeem the guilty human race, the promised Hero (Shiloh)—as the Targum, Onkelos, Jonathan, and the Gemarah, uniformly explain the passage (Gen. xlix. 10.) as speaking of the Messiah, the Cabala, and Rabbi Rashe likewise:—how this conqueror of the serpent can be no other than Jesus of Nazareth, who was born at Bethlehem (Mic. v. 1.); born of a virgin (Es. vii. 14. ix. 5.); came to the Second Temple (Mal. iii. 1.); lived here on earth in a state of the deepest abasement (Ps. xxii. 7, and 25); overcame by his sufferings and death, sin, death, and the devil, and purchased justification, life, and salvation for all such as come to a living knowledge of this Righteous and Holy One (Is. liii.); from which reason he is called Jehovah Zidkenu, the Lord our Righteousness, and now sitteth at the right hand of the Father in glory, Ps. cx. 1.

Who can express the delight I experienced when these truths dispelled by their light the darkness of my understanding. How happy beyond all expression did I feel, when in the

divine Gospel I was taught, that my sins also were blotted out in the atoning blood of Jesus Christ; that I, labouring and heavy laden sinner, may come to him, shake off the heavy and oppressing yoke of the law, and take upon me his gentle yoke and his easy burden. It was too much joy for my poor so long since bruised heart, hitherto the abode of fear and horror. I therefore went out in search of a heart which might sympathize with my happiness, and hastened to two dear friends of mine, the merchant J. H. and the butcher I. who had cordially participated in my former distress, and made to them a joyful declaration. They were quite astonished at the change which had taken place in the whole state of my mind, and so much the more willing to listen with teachable attention to the Gospel, which preached a Messiah, who long time since has appeared; and they are now fully convinced of the truth.

As I found that in the new covenant the chief object is the life of the inner man in Christ, and had not yet read the words of the Lord, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you: For my flesh is meat indeed, and my blood is drink indeed," (John vi. 53—55.) I thought that one might be outwardly a Jew, and without partaking of the holy sacraments, inwardly worship Jesus Christ. But my friend Ephraim shewed me from some scriptural passages, that these holy ordinances, instituted by Christ himself, were to be kept holy and were necessary to salvation. This dear young man, who has much to suffer for Christ's sake, came to Tshidnow, to communicate to me his conviction, which he had received by Samson Meyersohn, that Jesus is the Messiah. He also informed me, that he intended to go with Samson Meyersohn to Berlin, there to get more thoroughly acquainted with Christianity, and to be baptized. As I found it a hard thing to give up all my early con-

nexions, he replied, "Christ demands from his true disciples, to forsake all things for his name's sake, and to follow after him; for he who loves father or mother, wife or children, more than he, is not worthy of him." When I heard this, I felt much concerned. To leave behind what was most dear, to go to a place whose name I now heard for the first time in my life, and there to enter into fellowship with persons whom a short time since I had, if not hated, yet despised as Gogim—all this fell very heavily upon my mind.

To this may be added, that on making my public transition to the Christian Church, I had nothing to expect, but to be disowned and mourned by my relatives as an outlaw; and being not yet fully satisfied in my mind, whether it was not a transgression of the fourth commandment if I forsook my parents, and whether I should not expose myself to utter want, by giving up my fortune: all these arguments, well considered, brought me to a determination to remain in the state in which I was, and to worship the Lord Jesus in secret. But these words, "He that loveth father and mother and all that he hath better than me, is not worthy of me," and "Let every one who will be my disciple, take his cross and follow after me," worked upon my mind with irresistible power, and did not suffer me to remain quiet. The example of Abraham, who following with childlike obedience the divine commandment, left his native country, and went to live among a heathen nation, in a land which he did not know, nay, who was ready to sacrifice his only son, stirred me up to emulation; and at last the gracious promise of our Lord, "Whosoever shall forsake father and mother, &c. for my sake, shall find it again an hundredfold," gave me strength to deny myself and to follow the Lord. I immediately travelled with Ephraim to Berditcheff, in order to settle with Samson the manner and the day of the depar-

ture. He loudly expressed his satisfaction, when he found me not only convinced, but fully prepared to join him in the pilgrimage of faith. Our mutual communications were attended with a blessing. Meyersohn introduced me to the Missionary, Mr. Moritz, whose edifying conversation proved beneficial to my soul, and filled me with true regard for believing Christians; and upon the intelligence he gave us, that at Berlin there were many true worshippers of Jesus Christ, we were still more confirmed in our determination to apply there for instruction in the Christian religion, to be baptized, and to receive instruction about the Christian life by the conduct of true Christians. Mr. Moritz, who was of opinion that perhaps we might be prepared at Berlin as instruments in the missionary work among the people of Israel, gave us a letter of introduction to Mr. Elsner in that city, and to other Christian brethren in towns through which we were to pass. When all was arranged, I applied for a passport at my native place, P——, which I also received through the interposition of a friend, after having, in a believing prayer to my Saviour, whom I had but lately been taught to know, asked his assistance for the removal of every difficulty, if it was his gracious will that I should leave my native place, and follow him into a distant country; and he answered my prayer, I received the passport. Meanwhile Samson Meyersohn informed me through Ephraim, that each of us would have to advance thirty rubles, for the purchase of a carriage and horses. The only hindrance or disappointment in our departure we now had to apprehend, was on the part of our relatives; I therefore expressed a desire to visit some relatives of mine at O——, whither I had summoned Samson Meyersohn. I arrived there just at a family feast, the marriage of a relation. I celebrated it with the whole company, and found myself in the bridal procession among the shouting guests exactly at the

moment when I saw Samson arriving. As I found it difficult to separate from my relatives, who were loth to part with me, I expressed a wish to visit a Zadik (a pious man) in the neighbourhood. Thus we made our escape. We scarcely had travelled one mile when we met some merchants whom we knew, and by whom we feared to be stopped in our journey; and we had to encounter the same danger, when we had travelled six miles more. But the Lord, who has promised that none shall pluck his sheep out of his hand, averted the threatening danger. We had left our companion Ephraim behind in a small town, after having put into his hands seventy rubles, with which he had to buy a carriage and horses; and we preceded him in a hired carriage three days journey to S——, where, according to our agreement, we expected to meet him. But our dear Ephraim did not arrive, and as our travelling money was now reduced to thirty rubles, we were thereby brought into considerable distress. Apprehending our being pursued by our Jewish acquaintances, we turned from a high road to a small town, in order to expect there Ephraim and his companion Moses. As it happened to be a Sabbath day, we kept it with the Jews of the place, but for the first time in our lives in so low circumstances, that we were obliged to accept thankfully the invitation to sit down at the dinner-table with other Israelites. We felt grieved to depend on the charity of others, as we had been in the habit of doing good for others. The good Jewish *Bocher* of this town, bought our Sabbath dress, our beds, and what other property we could dispense with, whereby we were enabled to continue our journey. Through the mercy of the Lord, we arrived safely and without any further danger, at Riga, having yet in our purse twelve rubles; but were most kindly received by the Christian brother, Mr. Nietz, to whom Mr. Moritz had given us a letter of recommendation. We were truly

strengthened in faith, and refreshed by the love we, during two days, experienced in the midst of Christian brethren. Abundantly blessed by spiritual and temporal enjoyments, and provided by charitable donations with travelling money, we proceeded by the way of Memel and Königsberg, and found in these places Christians, who for Christ's sake shewed us great kindness, for which may our faithful Saviour give them a reward. Never shall I forget the cordial interest of the Inspector R. in Memel, and of the Rev. M. E. in Königsberg, in our temporal and spiritual welfare. The acquaintance we made at Königsberg with Christian brethren in that city, supplied our frequently fainting and desponding hearts with strength and encouragement. Joyful in the hope that he who had begun in us the good work, would also accomplish it, we went from Königsberg by water to Stettin, and were there made acquainted by that faithful disciple of Jesus, Mr. Ledoux, to whom we had been recommended, and who since has departed in the Lord, with two young persons going to Berlin, in whose company we travelled part of the way to that city, which has become so important to us. When we had arrived there, our situation seemed to be of a nature to excite serious anxiety; but we soon found many generous characters who, moved by Christian love, manifested in our behalf the most active sentiments of genuine Christianity.

The Rev. Mr. Schultz undertook the charge of our religious instruction, and thanks be to the Lord, his faith, his love, made the hours we spent, by the assistance of the Holy Spirit, under his instruction, to be seasons in which we experienced in our souls the presence of our Saviour. The love with which we have been treated at the house of Mr. W. and of many other Christian brethren, the support granted for our temporal and spiritual interest in this Christian city during our residence here in the course of six months, is best

known to him, who has inclined so many hearts to consider our destitute state. Such conduct has a tendency to convince the Israelites, prejudiced against the Christians, that the Gospel of the crucified Saviour is able to open even here on earth the kingdom of God, the kingdom of love and of true felicity, which Jehovah has appointed to the people of Israel and to all nations of the world. To Him, to the Lamb of God, who bore our sins and purchased for us so many blessings through faith, he ascribed honour, praise, and adoration for all the grace and mercy vouchsafed to us. O may soon thousands from among our people, united with us, experience the healing virtue of the bruises of Him whom their fathers have rejected, and join us in worshipping the Lord our Righteousness!

INTERESTING ACCOUNT OF THE JEWS AT Breslau,

IN TWO LETTERS FROM MR. R.
SMITH.

Breslau, June 7, 1823.

My dear Sir,

I MENTIONED in my last having received fifty copies of Bogue's book upon the Divinity of the Doctrines of the New Testament, part of which I distributed in Leipzig, and the remainder I brought with me, and sincerely wish that I had as many hundreds of them as copies. I mean, however, to apply to Mr. Blumhardt for another supply of them.

On my way hither, I staid some days at Dresden. The school is certainly a great blessing. Mr. G. instructs the children four hours daily.

The Count G——, of whom it would be impossible to say too much, gave me but very faint hopes of the Jews here, but promised to do every thing in his power to assist me, which account perfectly corresponded with the preconceived opinions of others on the subject.

One part of the town, and that not a little one, is inhabited by Jews almost exclusively, to whom, as soon as I found a convenient opportunity, I made my object known. *From that time till the present moment they have been coming to me for books, &c. from morning till evening, and some of them have repeated their visits a great many times, and on the whole I have never seen in any town such a favourable disposition among the Jews to Christianity.* The first who came to me was a respectable venerable-looking man, who interested me much, and with whom I had a long conversation upon the present state of Judaism, the Jews in the town, and Christianity. He lamented with tears in his eyes, and apparently with all his soul, the fallen state of the Jewish Church, and said that it was easy to perceive that the service, as it was now conducted in their temples, could not be pleasing to God; and that as their Talmud, upon which they had formerly laid so much weight, led to nothing—"my sons," added he, "shall not be trained in the study of such lumber." I then asked him if he really believed that the Messiah promised to his nation had already appeared? to which he replied, "If he has not, he never will." "Do you really believe Christianity to be true?" "Yes, with all my soul, and if you would stay amongst us here for some time, till you could know us more intimately, *you would find that more than the half of the Jews in the town believe it also.*" The old man has been twice since, and the last time requested to have a New Testament for his sons, and a copy of the Psalms. A great number have been with me who I have good reason to conclude mean it quite as faithfully as the old man. They have many of them often repeated their visits, and one of them yesterday, quite unsolicited, promised to do every thing in his power to promote so noble a design.

A number of boys from the Classi-

cal School in the town have been with me for books, &c. who by their intelligent remarks on Christianity, Judaism, &c. have given me very great pleasure. These I have proved in Jewish-German, and find that most of them read it with great difficulty, and would much rather have books in the German letter. Also the Jewish students at the University, many of whom have been with me, all prefer the German. I mention this as a confirmation of the remark I before made in the reply to your question on this subject. Of Tract, No. 8, I think of having 5,000 copies struck off immediately in German. If you had some good thing to circulate among the Jewish youth, it would be excellent. Several young Jews have declared to me their intention to be baptized, some of whom are not more than fourteen or fifteen years of age, who appeared to me "Israelites indeed, in whom is no guile." Let me intreat you not to forget the Jewish youth—most certainly your labour will not be in vain among them. Remember them in your prayers, and God will most assuredly bless the means.

I am, your's, &c.

R. SMITH.

Breslau, June 14, 1823.

My dear Sir,

I shall continue my letter from the 7th instant, as I shall probably meet with no opportunity of sending a packet.

June 9. Many young Israelites have been with me to-day, from the Gymnasium (Latin Free-School), who have given me very great pleasure; *indeed I have rarely seen boys of their age so thoughtful on the subject of religion, among those born of Christian parents.* One youth of sixteen, who intends to study Theology, particularly attracted my notice; he has a deep sense of the importance of religion.

June 10. *To-day, from very early in the morning till late in the evening, I have had Jews constantly calling for books, &c. and explana-*

tions of some passages. A youth from Warsaw called upon me, and after some conversation, he told me that he had made up his mind to embrace Christianity and to study Theology; but was undetermined whether he should go over to the Catholic or the Protestant Church, and begged of me to direct him, as he had no friends here, and knew but little of the latter. Of course I recommended the Protestant, and he promised to follow my advice. Two students of medicine at the University called and requested to see our books. One of them said that he had read a little in them, which had very much pleased him; that he had studied the Talmud till he was eighteen years of age, but finding it led to nothing, he had declined it, and was seeking something better. *Never did I see more real joy pictured in any one's countenance than in his, while he related the change which had taken place in his mind since he became acquainted with Christianity.*

A youth of seventeen called upon me a second time, quite in extacies with Bogue's book before mentioned; he said that he had been up the whole of the night reading it, that he might send it off to his brother in Poland by the next post. He intends to be baptized in the Protestant Church. He studies Theology.

A very gentlemanlike looking Israelite called upon me—confessed himself a believer in Christianity, and that nothing but family connections prevented him from being baptized. He said his children should enjoy a Christian education. I sold him a book, and he promised to pay me a second visit. He appeared to be a very sensible, deep-thinking man. A young man, very poor, a student of Theology, called on me to beg a New Testament in Jewish-German; I gave him one, a Tract, &c. He soon after returned with a friend of his, a young Israelite. His joy was so great that it quite overcame him.

June 11. An elderly Jew called,

begged to see some of our books, and that I would explain to him the doctrine of the Trinity. God in unity he could very well comprehend, he said, but a plurality in one was quite contrary to reason. I told him that I could comprehend neither, consequently could not explain the latter; at which he appeared not a little surprised, or rather affected to be so. He thought that he could explain to me the nature and attributes of God in unity. I requested him to begin with his eternal existence, which had ever appeared to me a much greater mystery than the doctrine of the Trinity. He flourished away for some time with the opinions he had evidently picked up among the natural philosophers, till he felt that he knew as little about it as I did. He now thought that if a body of divines would assemble for the purpose of taking the subject into consideration, that by their united powers of knowledge, the difficulty might be solved, and that the whole of the Jewish nation would then go over to Christianity.

June 12. *To-day, from very early in the morning till late in the evening, visited by Jews.* Many doubtless from motives of curiosity; some few who knew a little English, to shew me and their friends with whom they came, how much of it they understood; and many, I have reasons to believe, in sincerity. Two students of medicine came in the evening, and in the course of conversation said, that about eight months ago, they were perfect Atheists, but had now imbibed better principles from reading our New Testament, &c. and wished some other books, to gain more information on the subject of Christianity. They appeared very sincere. To-day I have been obliged to send from twenty to thirty away without any books.

June 13. *To-day and yesterday crowded with Jews the whole of the day, requesting books on the subject of Christianity, whom I could not*

supply, not having an arrival, as I expected. Perhaps it was well I had not. I have taken a long list of names of the applicants, and perhaps shall have a better opportunity to sell the books when they arrive. One of the students of medicine, mentioned on the 11th, called again. He appears to be a young man of an excellent mind, and earnest in his enquiries. I am, my dear Sir,

Your obedient Servant,

R. SMITH.

EXTRACTS FROM THE JOURNAL OF MR. BECKER.

Warsaw, May 26, 1823.

Rev. and dear Sir,

I PROCEED now to give you some account of what I have been enabled to do since our last joint letter from the 7th of last month.

April 8, 1823. Found the Jew who had deprived us of a Bible dangerously hit by a dog, and confined to his bed. All representations not to increase his punishment by keeping the book still, were fruitless. He said he knew not where it was. We were told the dog had been mad. This morning E—— and L—— were with us both for a good while; Mr. H—— also visited us, and staid for some hours. He gave me a description of the wonderful dealings of the Lord with him hitherto—told me as a fact, that nearly all the enlightened Jews, as they call themselves, did not believe the divine mission of Moses. He, blessed be God, not only believes this, but believes also in Him of whom Moses and the Prophets did write. Two more Jews were with us, B——, L——'s friend, and his brother, who lives at Schierucz. I had given him some Tracts when I was there, and he said some Jews at S. liked them. Mr. Diehl, the Calvinist Clergyman, told us this morning, that another Jew, a student, had expressed his wish to become a Christian. I desired him much to send him to me, to make his acquaintance.

April 9, 1823. This morning, a Chasid Jew had been with Mr. Hoff whilst I was in town, telling him that he had written against our books; at the same time he made many inquiries who of the Jews, and how many of them, came to us. I am inclined to think, from what Mr. H. told me, that he is not very much against Christianity. He had received a New Testament from Mr. McCaul.

April 10, 1823. Mr. Wendt and Mr. Hoff set out for Schieruëz; they took a good quantity of books with them, of which I hope many will be blessed, as the Jews in that part of Poland seem better disposed than in other parts. Saw that sick Jew, he said he had not sold the Bible, but given it out on money. He does not believe this to be sin. He said, how necessary it was for the understanding of the Bible to have Raschi, a Jewish Commentator. I told him, it might be necessary for them, but it was not for those who, after they had received the pardon of their sins, were enlightened by the Holy Spirit.

April 11, 1823. Was visited by the Chasid Jew who had been with Mr. H. some days ago. I now heard that he is the Chanter, or Vorsinger of the Chasidim, and therefore held in great reputation among them. From his openness towards me, as soon as we had become a little acquainted, I am much confirmed in my opinion. I had a long conversation with him, of which I shall only say, that I was enabled to represent to him the truth plainly and in the most important way. He told me, if he should become a Christian thousands would follow him; and I believe so too, because the Chasidim think very highly of their superiors, so that I believe, if one of their great men should profess the Christian religion, a multitude would follow him. The Vorsinger promised to visit me again next Monday, but wished to be quite alone with me. At parting we shook hands affectionately, and I wished him the peace of

the Messiah. May the Lord have mercy on him and on all his benighted brethren!

April 14, 1823. Had a long conversation with Mr. H—, he is still willing to become a Christian, but has not yet found a convenient place for it.

April 15, 1823. Visited an acquainted Jew near the Pferdemarket, where most of them reside. As he himself was much engaged with an aged Jew from another place, I conversed for some time with his wife, who, as on an earlier occasion, was very attentive, and I think she believed what I told her. Relating to her something of my conversion, and how I had been brought to preach the Gospel to the Jews, she seemed to wonder, and it appeared to make an impression on her mind. Some time ago, I told her the circumstance of that Jewish woman at Dresden. I am sorry Mr. Saas's coachman cannot receive regular instructions, having too much to do. I have been often at the house, but found him only a few times disengaged, when I could speak to him for a short time; but he reads in the New Testament as often as he can. Of his sincerity I have not the least doubt. Was again visited by the Chasid—had a long conversation with him, beginning from the foundation of the Christian religion—the fall of man—and his recovery through the Messiah. The passage from the sixteenth Psalm, quoted in Acts ii. seems to have taken root in his heart. I admonished him again to prayer.

April 16th, 1823. Was visited by a person formerly belonging to the Jesuits, and now employed by the Committee of Religion, as Censurer of the Hebrew books. Having often conversations with Jews, he asked me for a copy of the Prophets and New Testament for this purpose, which I gave him. He mentioned, several times, that by the exertions of our Society a great service was rendered, not only to the Polish nation, but to the whole world. Our

conversation was partly in French and partly in Latin, because he understood neither German nor English.

April 21, 1821. Gave a copy of the Prophets to a Jew from Dubno, in Russian Poland, and a Psalter and some Tracts to another.

April 22, 1823. Received pleasing letters from my friends Wendt and Hoff, one dated Schierucz, and the other Pultusk. In the first town, where they staid a week, they had many visitors both of Jews and Christians. The Roman Catholic clergyman, a German, also came to them, but spoke extremely little. The physician of the soldiers stationed at that place, gave them much pleasure: having invited them to his lodging after having visited them at theirs, he discovered to them who he was, saying that he had been baptized at Vienna. B. the friend of Mr. L. and brother of the Jew with whom my friends took their abode at S. the day after their departure from here, followed them, to be with them at his brother's. He is now returned; I am happy to find his stay there has been very useful to him. He desired me to pray with him—we read xviiith, xixth, and xxth chapters of the Acts. His brother, who has come here with him, believes also that the Lord Jesus Christ died for our sins.

April 23, 1823. Was visited by a Jew who wished very much to have the Old Testament. Desiring him to pay four Polish florins (2s.) for a copy of the Prophets and New Testament, he would give me one florin, saying he was poor, though he did not look so. Having let him have a copy for that price, he would have a Psalter for his daughter, and some more books gratis. Giving him two Tracts, he was not yet satisfied, but laid hold on Tremellius's Catechism, saying, it was good for his children to read in it. So I let him have that also. I spoke to him on the contents of the Prophets, and marked Is. liii. and Dan. ix.

April 24, 1823. Felt myself happy in the company of three of the chil-

dren of Abraham. The first staid from somewhat after ten o'clock till nearly two; and the two others, who joined him about an hour after he had come, staid till six o'clock in the evening. The one, a Jewish schoolmaster, lives nearly two German miles from here. He had read the two letters formerly distributed, and seen some more of the books distributed by us. He brought a Bible in the German language with him, but wished very much to have a New Testament in Hebrew. Having no other, I was obliged to give him one with the Prophets. He now wished to have some further conversation with me, and assured me twice, *by God, that he only wished to find out the truth*, which I endeavoured to show him. In answer to what I had said, he made use of several parables, of which I still recollect the following: "A father," he said, "who was in possession of a precious ring, had four sons; being about to make a long journey, he knew not to which of his sons he should give the ring, he had, therefore, three other rings made exactly like this in appearance, but not in quality; and now gave a ring to each of his sons, giving it privately to every one, and desiring him not to tell his brethren of it. At last, however, one of the sons said to his brother, 'I have the precious ring of my father.' The other said, 'No; but I have it;' and so said each. Who now had the true ring?" I told him, there was a criterion by which we could find that out, namely, the Bible; and added afterwards, that the Christian religion also approved itself in our hearts, mentioning the conversion of St. Paul. When L. and his friends, the two other Jews, came, the conversation continued, and we spake on the Deity of the Messiah from Jer. xxiii.; on his being the son of God, (Prov. xxx. 4. Ps. ii.); showing him that the Messiah placed here, together with Jehovah, must be equal to God. When L. made the remark that it behoved the Jews at least to

honour the Lord Jesus, and to hear what he had said, having done so much good to the world; he fully agreed in it. The sincerity of this man pleased me much, and gives me great hopes of him. To him E. who has been baptized last year, has been usher. He begged me, also, for Tremellius's Catechism, for the children in his school, and for copies of Tracts. He would visit me again in a fortnight, and would give me an answer to every thing in the New Testament. After he was gone I read with L. and B. the xxiid, xxiiid, and xxivth chapter of Acts, the iiid, ivth, and vth of Isaiah; spoke to them solemnly on the subject of St. Paul's conversion; desired them to give up their heart to God to have it made new and purified by the blood of Jesus, and concluded with earnest prayer for them and for the whole nation.

April 25, 1823. Spent nearly an hour with Mr. S.'s coachman. He continues reading the New Testament, and is now as far as the Acts. I asked some questions about what he had read, and spoke to him of true conversion, describing to him the difference of a converted and of an unconverted man; spoke to him about prayer, and repeated to him the Creed several times, in order to commit it to memory. In the afternoon two young Jews were introduced to me by another, who had bought a New Testament from Mr. McCaul for six florins, with the contents of which he was not unacquainted. One of the young men seemed particularly anxious to have a conversation with me, and appeared in the same state of mind as the schoolmaster who was here yesterday. I conversed with them for near two hours, showing them from the Scriptures who the Messiah was, and when he was to come, and that He in whom the Christians believed must be the true Messiah. The one said he honoured, indeed, our Saviour, thinking him a very wise and righteous man. They promised soon to visit me again, and expressed their

thanks when going away. I gave them copies of several Tracts, and admonished them to prayer, having shewn them also Zech. xii. 10. Their zeal to know the truth seemed ardent.

Saturday, April 26, 1822. Had more Jews with me to-day than on the preceding Sabbath, thank God. As early as nine o'clock one came from their morning prayer. I read with him the two first chapters of St. Matthew. I perceived that it gave him pleasure. He seemed particularly pleased when showing him the fulfilment of the several prophecies we met with, especially that of Micah v. 2. He rejoiced to find that the Messiah was the Son of David, and promised to come with others to read in the New Testament. When he was gone, four other Jews entered my room, among whom was Mr. S. and Mr. H. the two teachers mentioned before as appointed by Government. The third was a great Hebrew scholar. He showed me several places where it was difficult to understand the true meaning in the Hebrew New Testament, words being used that conveyed another idea. I desired him to mark those passages, and promised to write it to Loudon, where they might be taken into consideration. We spoke about several subjects, on Matthew xvii. 24, xix. 11, 12, Dan. vii. 13, 14, Gen. xviii. Jer. xxiii. 4, 5, Hos. iii. 4, 5, Hag. ii. 7—9, Mal. iii. 1. I was glad to find Mr. S. so well acquainted with most of these passages, that he himself brought many of them forward, which may be expected to make a deeper impression than when mentioned by a Christian, he being as yet outwardly a Jew, and as such has an opportunity of doing much good in his present situation. The other would read the New Testament attentively, and was even about to learn the Greek language for the better understanding of it. Mr. S. asked me for a copy of the Prophets, which I gave him.

Lord's Day, April 27, 1823. At our German service in the evening, to which I had invited Mr. L. and his

friend, I spoke on Matt. xvi. 24, and when we were afterwards alone made a particular application of the passage to them.

April 29, 1823. The young man with whom I read in Matthew on Saturday, brought his father to me, to hear also some of the words of life, but the poor old man did not like to hear any thing of what the Messiah had done for him. He staid but a short time. In the afternoon was visited by another Jew, a tailor, who was very ignorant. I preached to him the Gospel and gave him some Tracts. He promised to come again on their Sabbath. Also by the two young men mentioned on the 25th; their old companion came again with them. They had read the Tracts I gave them the last time, and one had also read the New Testament lent him by the old Jew. I perceived now that the youngest is a very clever and thinking young man. Spoke to them particularly on the New Covenant, promised in Jer. xxxi. and on Gal. iii. 13, at the last passage I felt so much the power and the truth of what I told them, that I was enabled to represent the matter very earnestly to them. May it please the Lord to open their hearts, that they may see and believe the truth as it is in Jesus; One of them bought a copy of the Prophets for three florins; and to the old man, who had bought the New Testament for six, I left the Prophets for two florins; both wished to have a complete Tenach (Old Testament). They promised to visit me every Friday, and also on a Sunday.

April 30, 1823. Saw a number of prisoners, as many as thirty, most of whom, if not all, were Jews, four of them very young!

May 1, 1823. Was visited by L. who staid from eleven to six o'clock in the evening. Read with him an explanation of Daniel's prophecy, then the seventh, eighth, and ninth chapters of Isaiah. Speaking to him on chap. ix. 6, where he observed that these names of the Messiah were all addressed to him in one of

their hymns, and not separated, as many of the Jews will do now, when we show them from this passage, that the Messiah is truly God, saying, "the Wonderful, &c. called the Messiah, Prince of Peace;" then five chapters in the Epistle to the Hebrews, speaking also to him about them. In the evening, some more Jews came, of whom two seemed as yet very much hardened; one was the husband of that woman who had stolen Mr. Wendt's Psalter. He spoke of many things that would be done at the coming of the Messiah; among the rest, that the shophet (great trumpet) would be blown, &c.; but when asking him where these things were to be found in the Bible, he could not show me one of them—he had heard every thing from his father, he said. The next time he would show me that all I had said of the Messiah being come was falsehood, and not true. The third Jew seemed to have read somewhat more. I showed him from the genealogies that Messiah was the Son of David, and from Malachi iii. that a messenger was to go before him, and that he was to come into the Second Temple. I gave him some Tracts, and he promised to come again on Saturday.

May 2, 1823. Was visited by two Jews who had been here before, Mr. B. the great Hebrew scholar, and the aged one who came with those two young men. I spoke to them for several hours. The first, when translating to him those verses of Virgil mentioned in Leslie's book, to show him that before the birth of our Saviour, there prevailed a general expectation throughout the east, of some great person, and that these verses resembled so much the prophecies of Isaiah, as shown by Mr. L. said, that Isaiah might have been acquainted with Homer's books, whom it was plain Virgil had followed, and taken these verses into his book. I told him that the persons who wrote the New Testament had thought much better of the Hebrew prophets, mentioning 2 Pet. i. 21.

The other Jew, when desiring him to give his opinion of Micah v. 2, and Mal. iii. 1, said, *We* might take proofs from these passages for our religion, but they could not, just as the Jew mentioned by Mr. Leslie. I told him that our religion was grounded upon the foundation of the prophets and apostles, showing him Isa. xxviii. 16, but that this was the stone rejected by the builders, &c. He bought another copy of the prophets, after he had been obliged to part with the one he had to a friend. He said he would give his great coat for the whole Old Testament.

Had a pleasing letter from my friends, dated Nasielsk, saying, that they laboured there also with hopes of some success.

Before the two Jews went away I spoke to them solemnly on the subject of sin; that all our learning would not save us, and that we could not stand before God in our own righteousness, it being as filthy rags.

Saturday, April 3, 1823. No Jews all the morning and afternoon, only a few in the evening. Two of them wished to have copies of the Prophets; to one I gave one copy, with the New Testament. He seemed inclined to the Christian religion. He had been with Mr. M'Caul, and not known till to-day, that one of us was here. I spoke to them also of the Messiah, and told them that without faith in him there was no remission of sins, &c.

May 4, 1823. Was visited by four Jews, one brought the Judæo-Polish Testament, wishing to have a copy of the Prophets for it. I gave him one. Another who had received the New Testament and the Prophets the day before, bought a copy of the Prophets to send to his son in the country. I need hardly say, that I gave them also a word of exhortation.

[To be continued.]

ACCOUNT OF JEWS AT COCHIN,
IN A LETTER FROM T. JARRETT,
ESQ.

Madras, March 1, 1823.

My dear Sir,

I wrote you on the 2d October last, and transmitted Froman's Hebrew Gospel of St. Luke by the ship Nancy, with copies of some interesting communications from Mr. Sargon, and in a letter of the 8th of the same month, the attention of your Committee was drawn to some points of interest which will be more fully stated in this address.

Our Committee have requested me to forward to you copies of a Summary Report we have recently published here. Under the blessing of God, we have the assurance of the Jews paying every attention to our endeavours to aid and assist them, as the Report will shew; but I am concerned to state, that without the requisite pecuniary aid from the Parent Society, we are likely to lose all these bright advantages. Nothing can exceed the willingness of both White and Black Jews, to come forward with their children for instruction; the large number of 116 being sent to the schools in so short a time, is a decisive proof of this; but further we are unable to proceed, being without the means of establishing more schools, either at Cochin or in the interior.

A letter from the Rev. Gentlemen who are stationed as Missionaries at Cotayam, near Cochin, of which the enclosure with this is a manuscript, gives the most satisfactory and encouraging description of the schools, and of the manner in which Mr. Sargon is received by the Jews, and it is worthy of remark, that very far from avoiding him as an apostate, which by your communication of the 19th Nov. 1821, would appear to be the conduct of Jews in Europe towards their converted brethren, Mr. Baker, on the contrary, declares, "the Jews (of Cochin) entertain but few of those prejudices against Mr. S. which they have against a clergy-

man, or other person, not so nearly connected with them as he is." And a stronger proof of this cannot be brought, than the little success (vide page 5. of the Report) those gentlemen had with the Jews there, for after holding forth their assistance some time, they obtained no more than twenty-seven children, and those of the White Jews only.

The cause of Mr. Sargon's visit to Madras must now be made known to your Committee. Its object was to enter into the holy state of matrimony, since it is agreed on all hands, that those who have the superintendence and charge of children should be married persons. The Jews at Cochin also brought the subject to his attention. In compliance with every duty, therefore, that could urge the measure, Mr. S. came to Madras, and was married on the 7th January last, and has returned on his way to Cochin.

Although our Committee was not prepared to incur the additional expence with which Mr. Sargon's union would naturally be attended, that is, to place him on the same footing with the married Missionaries of the Society for promoting Christian knowledge, by granting him the increased allowauces on his marriage (140 rupees per month), yet, viewing its importance in its true light, they resolved to grant him 100 rupees a month, and to report the subject to the Parent Society, and which I am therefore directed to communicate to you, with their earnest recommendation for sanction of the increased allowances of 140 rupees a month.

The other point, also strongly urged in Mr. Baker's letter, namely, the employment of an English schoolmaster at Cochin, was attended to by the Committee, and they accordingly employed an Englishman by the name of Harrington in that situation, to whom the Rev. Mr. Loveless had confided the instruction for a long period, of a portion of the boys of his school, and who attested to his abilities, sobriety, and general

good character. This person has been engaged at fifty rupees a month, to be increased on testimony of giving satisfaction, and has left Madras for Cochin with Mr. Sargon.

But these additional charges, and the establishment of more schools at Cochin, and in its interior, our funds will be entirely unable to bear. The correspondence also has now become extensive. The letters and papers have hitherto been copied gratuitously, as copyists could be found, but at present it is requisite a writer be employed by the Secretary for that purpose.

Our Association therefore requests your Committee will be so good as to take all these matters into your attentive consideration, and use such means as may be in your power to support our funds as occasion may require. We shall not, however, draw upon you, in the event of your compliance, for more than we actually stand in need of, but to the extent of our wants we confidently rely upon your assistance as you may be able to afford it.

The employment of the English schoolmaster, Mr. A. Harrington, will give to Mr. Sargon that leisure we require, to enable us to forward the other points connected with our Institution—the literature of the Jews, and endeavours to discover, if possible, such a portion of the long-lost ten tribes as may be within our reach. To effect this latter purpose Mr. Sargon has been instructed to proceed, as soon after his arrival at Cochin as circumstances will permit, first to the district of Cannanore, where my last letter informed you a large village inhabited by the Beni Israel had been discovered, and which he will scarcely be able to go over, and return to Cochin again, before the monsoon of that part of India sets in. A report of the result shall, however, be forwarded to your Committee, so soon after it has reached us as possible. The other places I alluded to must be explored at a future period.

We received a case of books from

Messrs. Parbury and Co. by the ship York, but the letter containing the invoice and list of them, has not as yet come to hand.

In soliciting a speedy reply to this communication, I have the pleasure to remain, very faithfully,

Your's,

THOMAS JARRETT.

P. S. You will notice with pleasure, no doubt, in Mr. Baker's letter, that his Highness the Rajah of Cochin has granted the house for the Hebrew large school.

To the Rev. C. S. Hawtrej.

LETTER FROM MR. HENRY BAKER,
TO THE MADRAS CORRESPONDING
COMMITTEE.

Cottayam, Sept. 5, 1822.

Gentlemen,

Mr. Sargon being about to visit Madras has requested of me a letter to you, respecting the schools under his direction at Cochin, and I am happy in being able to give you a pleasing account of them. Mr. S. takes great delight in attending them himself, and in teaching the children; and likewise labours much to ensure their regular attendance; and the diligence and attention of the masters employed under him. Nor are his endeavours without good effect. The schools are well attended, and the children have made considerable progress; such as, I am sure, any of Mr. Sargon's friends at Madras would be much pleased with. Indeed he appears in many respects the fittest person for superintending the schools, that could be employed for that purpose, as the Jews entertain but few of those prejudices against him which they have against a clergyman, or other person, not so nearly connected with them as he is. Mr. S. however, feels himself hardly competent to the work of teaching the English language, having had but few opportunities of becoming well acquainted with it himself; and if the Committee could send some person from Madras to assist him in this part of his work, it would be a great relief to him. No per-

son, I am sure, could be found at Cochin, or any where in its neighbourhood, capable of rendering him the assistance which he needs. The importance of teaching the English language in the schools is great, as will appear, if it be considered that the books which Mr. S. has introduced for that purpose, are a New Testament and a Christian Catechism, to which no objection whatever is made.

Mr. S. likewise needs some desks and benches, to fit up the house in Jew Town, which his Highness the Rajah of Cochin has granted him to be used as a school. At present he has nothing of the kind but what are borrowed, and which are liable to be required every day by their owners. The whole expence of these will be but a small sum. The fitting up of this school, and a good English teacher to be employed in it, seem so necessary to the *well being* of the school, and to the furtherance of the Society's plans at Cochin, that I really hope with Mr. Sargon, that the Committee will accede to his wishes and grant his request, though I much fear that great difficulty will be found in procuring a good English teacher.

My friends here, Mr. Bailey and Mr. Fenn, are in the constant habit of seeing Mr. Sargon and hearing from him the state of his schools, and join with me in expressing their satisfaction at Mr. Sargon's proceedings. Believe me,

Your's obediently,

HENRY BAKER.

LETTER FROM THE REV. WILLIAM COWPER, NEW SOUTH WALES.

Sydney, Feb. 11, 1823.

Dear Sir,

IN the months of July and August last I wrote to you, which letter I hope has, ere this time, arrived in England. I then expressed my regret on account of the indifference and inattention to which the Jews in this place had returned, after having

made some professions of religion by weekly meetings for prayers, &c. At the same time I stated the joyful satisfaction which I experienced on account of the *continued and increased* regard of Joseph Marcus to the things and words of the Lord Jesus Christ. This son of Abraham appears to be yet *more* alive unto God. His bodily indisposition does not allow him to attend our public worship; nor has he been able, of late, to minister to his brethren according to the flesh, as he earnestly desired. Often have his feelings been greatly excited when reading, or hearing expressions like that one in Ps. lxxi. 18, "Now when I am old and grey-headed, O God, forsake me not, *until I have shewed thy strength unto this generation, and thy power to every one that is to come.*" He seems very anxious that other Jews also might experience the happiness *which he has found* in searching and comparing the Psalms, the Prophets, and the New Testament, and in the persuasion thence obtained, that Christ is, indeed, a most gracious, loving, and mighty Saviour. But he cannot bring his carnal brethren to think as he now thinks, nor to use the means generally necessary to acquire a right knowledge of the sacred oracles. There is one intelligent young man who seems willing to receive instruction. He came free to the colony, and having been furnished with a Hebrew New Testament and some of your Society's Tracts for his perusal, he requested me to take the price of the Testament for the Society. He said, it is a very good Institution, and he should have a pleasure in being allowed to pay for the Testament. I, therefore, most readily received for it two Spanish dollars. This sum, though small, may perhaps be considerably increased. "Who hath despised the day of small things?"

On reading with Marcus Matt. xxiii. Luke xiii. and similar portions, or passages, which have been significantly fulfilled in his own people, &c. he is deeply affected; and sometimes

wceps with many tears. He knows the destructions which have come upon Jerusalem, for he has been *there*. He laments over the unbelieving state of his nation, and regrets that *he* should have been *so long an enemy to Christ*. The case and conduct of Marcus very strikingly illustrate Ezck. xvi. 62, 63, and Jer. xxxi. 18—20. He has thought seriously about making a public profession of his faith in Christ, as the *true and only* Messiah, and of receiving Christian baptism. He has attended, as a distant observer, the administration of the Lord's Supper in our Church, and he considers it an ordinance most *appropriate, instructive, affecting, solemn, and edifying*.

Mr. F. Hall, of the Church Missionary Society, who returns to England by this opportunity, can, if required, testify to your Committee what he has seen of Marcus. He has desired Mr. Hall to request your Society to send *many books* into Germany; especially to his native place, Mannheim, about ten miles from Frankfort. There he was born on the 24th of March, in the year of Christ, 1767; and, with tears flowing down his cheeks, "*There,*" says he, "*I was taught, in my infancy, to be an enemy of Christ*, but now, since God has been graciously pleased to give me light, I wish in particular the people in my native country and town to be favoured with that blessing which I enjoy."

A few days ago, when the Rev. W. Bedford was about to embark for Van Diemen's Land, Marcus came to me to beg two or three Hebrew New Testaments and some Tracts, for his Jewish brethren in that island. I readily and gladly supplied him with a parcel, from those which I received from your Society, and would indulge the hope that they may become a blessing to some of the children of Israel in that dependency.

Is not this the Lord's doing? May he speedily accomplish the number of his elect, from both Gentiles and Jews! Let us hence take courage,

and pray, and labour more fervently
for the honour of our Saviour Christ,
and for the salvation of his people.
I remain, dear Sir;

Very truly your's,

WILLIAM COWPER.

SUBJECT for the Lecture on the
Types of the Old Testament, at the
Episcopal Jews' Chapel, on Sunday
Evening, August 3d — HAGAR AND
SARAH, TYPES OF THE COVENANT
OF WORKS AND THE COVENANT OF
GRACE.

We have much satisfaction in announcing the receipt of the following Donations and Subscriptions to the PALESTINE FUND since our Anniversary Meeting.

Sir T. Baring, Bart.	. 50	0	0
Right Hon. Sir G. Rose	. 20	0	0
Wm. Cuninghame, Esq.	. 21	0	0
Rev. R. Gell, Wirksworth	10	0	0
C. E. S. G.	. 10	0	0
Col. Sir G. Way	<i>Don.</i> 2	2	0
Lady Way	<i>Do.</i> 1	1	0
Sir G. Way	<i>Ann.</i> 1	1	0
Lady Way	<i>Do.</i> 1	1	0
Friend, by Rev. J. Ray, of Sudbury	. 5	0	0
St. Peter's, Colchester, after a Sermon by Rev. W. Marsh	. 16	2	3

P O E T R Y.

Can these bones live?—EZEK. xxxvii.

“SON of man, encompass round
All the valley's utmost bound;
Lo, the bones that scatter'd lie
Bare, dissever'd, bleach'd and dry,
Far as step or eye can gain
See, they whiten all the plain.
Son of man, can life appear,
In the dry bones mould'ring here?”

“Mighty Lord! to Thee alone
Can that mystery be known.”

“Son of man, the word proclaim,
Speak it in Jehovah's name.
O! ye relics, parch'd and bare,
I the Lord's decree declare:
He who kills and makes alive,
Shall your wither'd frames revive.”

Hark! a rising sound is heard,
Trembling they confess the Word.
Slowly now each rattling bone
Moves along and joins his own.
Now the sinews, flesh, and skin,
Rise—but is there life within?
No: though veins in purple swell,
There no throbbing pulses dwell.

Take the Word and prophesy
 In the name of God Most High:
 From the four great winds of heaven
 Be the vital Spirit given;
 Come, and sweep the silent plain,
 Breathe, and animate the slain.

Lo, at once a wond'rous birth
 Starts from the astonish'd earth!
 Marshalled bands exulting tread
 Where the withering bones were spread.
 Flowing vein and sparkling eye
 Speak their new vitality.
 Soon shall move the mighty hosts
 To Judea's sacred coasts;
 But a cloudy guide no more
 Leads them to the promis'd shore.
 Now their shining path they press,
 Where the Sun of Righteousness,
 Beaming forth the quenchless ray,
 Blazes in eternal day.

Who is this Almighty Breath,
 Breathing vigour unto death?
 'Tis the Spirit—He who gives
 Life to every soul that lives:
 He who with mysterious sweep
 Brooded on the nameless deep:
 He whose dove-like wing was spread
 O'er the lowly Saviour's head:
 He whose tongues of living fire
 Did the chosen few inspire:
 He who doth create, renew,
 Sanctify, console, subdue,
 Teach, admonish, guide, and seal,
 And Jehovah's will reveal.

Ye of Zion's King who speak
 Zion's full salvation seek.
 Suffer not your God to rest
 'Till Jerusalem be blest.
 Israel's whitening bones have heard
 Distant tidings of the Word;
 They emit unwonted sound,
 They are faintly trembling round.
 Lord! the mighty work complete,
 Let the scatter'd fragments meet;
 Flesh, and skin, and sinew give,
 Breathe, O Breath! and bid them live.

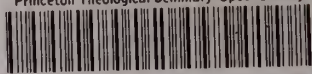
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